

DEWANSING S. RONGMUTHU

AGRANÇO EKILGIPA  
SA·ATALO GISIKGIPA  
GISIK MATGRIK

Lindrid D. Shira











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*By*

**Lindrid D. Shira**



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Angko A'chikkuna ka'sana, gisik nangna aro sea-jotanina didiatgipa angni Middle aro High Schoolni A'chikkuko skigipa sakgittam, angni ka'sara skigiparangna, ia kitapko anga on'kanga. Da'alo A'chikkuko sena je changa-sapani aro uianiko anga man'paaha, k'amao janapgipa angni skigiparangni a'selsa ong'aha aro anga uamangna dal'en gro nanga.

Angni ka'sara skigiparang :

1. Master Jibonsing Areng
2. Pa Mackensen Rongmuthu
3. Ma Winnish K. Sangma.

Angna je bang'gija changa-sapaniko Isol ka'sae patiaha, anga uko angni ka'sara A'chik jatko chuatanina jakkala.

## AGANSOANI

Franceni saksa mingsingbegipa itihasko serakbegipa Thomas Caryle agana, “Manderangni janggi tanganiko seanian itihasko ong’a” Beben pil’sa gita chanchiode,

mingsingbegipa manderangni janggi tanganiko seon itihasko seani gita ong’bebea. R. W. Emersonba brae apsankon indine agana, “Itihasko chong’mote dongja, indiba mandeni janggi tanganiko seanimangmansan”. Kosako janapbagipa itihasko maiko minga uko mitamrang ong’niknaba donga, mitamrang ong’nikjanaba donga, indiba uano ong’ang ong’ang dakanide donga ine nikna man’gen. Mesokani gita, Agilsako Gnigipa Dal’begipa Dakgrikani itihasko gimin uina skode Hitler, Mussolini, Stalin, Churchill, Roosebeltmangni ginin talchengna nanggen. India jakgitelna dakgrikani gimin uina skode Mahatma Gandhini gimin talchengna nanggen. Meghalaya Stateko man’na krengani itihasko uina Capt. Williamson Sangmani gimin uichengna nanggen. Uandaken A’chik jatni janggi tangani bewal, Aganritingarangni Katta aro Golporang maidake ong’a, uaranko ma’sinade Dewansing Rongmuthuni janggi tangani gimin uina nanggen, maina uasa A’chikrangni gisepo iarang pilakni gimin Englishchi see gipinrangna parakchengaha. Uni ginin A’chikni itihasko seon, A’chikni gimin sea-jotanirangni bidingo janapode Dewansing Rongmuthuko janaptelna nanggen. Ua da’o itihasko bak ong’aha.

Dewansing Rongmuthuni chasongtangni kri uni Englishchi senajotna changaniko aro uni A’chik jatni bidingo ma’mantini gimin ma’gihtcam pagihtcamrango sing’jike uamangni agananirangko serikna gisik manganiko nike, A’chik jatni gimin uinade Dewansingkoba uina nanggen ine ma’sie Pa Lindrid D. Shira,

Principal, Tura Govvernment College, Dewansingni gimin pilak segiminrangko kolame aro uni pilak segipa kitaprangko aro chonchongipa seanirangko (Articles) chimonge aro chasongska manderango sing'rikkie, Dewansingni janggi tangani gimin nambee seaha. Ua iano Englishchi tong'sa aro A'chikkuchi tong'sa dake seaha. Beben English man'bregijagiparang ia kitapko poraie uni su'uaniko ma'sibrejanaba donga, indiba ian chasong damberangna nambegipa dakmesokangani onga ine nikgen. Ia kitapo Pa Lindrid D. Shira Dewansingni bi'saoni janggi tangbaani, uni lekka ponana gisik nangani, name sena-jotna man'na tikkalani, kitaprangko sena krengani aro janggi tangna jotton ka'stapani, uni siaona kingking pilak segininrang aro uigipa manderango sing'e uarange pangchake Dewansing maidakgipa mande uko antangni ma'sia gita seaha. Ia kitapko poraie Dewansing maidakgipa mande uamangmangko uiaigen ongja, indiba uni chasongo A'chik A'songni obosta aro A'chikrangni chukale poraichenggiparangni obostarangkoba nikatna man'gen. Anga ka'donga, ia kitapko poraianichi bangakon lekka-porana aro senajotna gisik nangatani ong'gen. Indakgipa gisikko poraigipa sakantina on'china angni ska.

Dated Tura,  
The 4th June, 1997.

Milton S. Sangma,  
Pro-vice Chancellor,  
NEHU Campus, Tura.

## AGANCHENGANI

A'chikrangni gisepo sea-jotanina mingsingako man'batsranggiparangoni saksa Dewansing Sangma Rongmuthu A'chik jatna dal'begipa kamko dake donangaha. Ua jatangni gimin Englishchi bang'e see A'chikrangni gimin a'gilsakna parakaha. A'chikrangni gisepode jatangni gimin Englishchi see a'gilsakna parakchenggipa uan ong'aha aro iana jat una dal'en gro nanga.

Dewansing Rongmuthuni sea-jotani aro gipin namnambegipa kamrangko dake donanganiko name sandie nigenchim ong'ode uarang sonana bateba gamchatfata ine nikgen. Sona ba mukta iarang namen gamchata, indiba uarangko cha'ugiparang cha'una man'aia aro uarang bang'a somoion gimaia. Indiba Dewansing Rongmuthuni donanggipa gamrangkode a'gilsakni darangba cha'una man'jawa aro ua pangnaba gimajawa. A'gilsak dongenga dipet uni donanggimin kamrang A'chikrang baksan tange donggen.

Dewansingni pilak nambegipa kamrangko sandie nie anga ia kitapko "DEWANSING SANGMA RONGMUTHU - AGRANGO EKILGIPA, SA'ATALO GISIKGIPA GISIK MATGRIK" ine bimung donaha. Angni chanchianio aro bang'gija ma'sipaanio gita una ia on'gimin bimung namen krachongmota.

Dewansing namen kangalgipa aro cholgribegipa nokdangoni ong'baoba ua ia cholgrianiko antangko amna on'jaha aro jotton ka'e tikkele chua nama gadangona poraina cholko man'aha. Kangal ong'ani uko amna man'jaha, batesa uasa kangal ong'aniko aro cholgrianiko amsrange donaha. Ian chasong gitalni chadamberangna nambegipa skiani ong'gen aro fanga chadamberangkon tikkeln aro jotton ka'na uni janggi tangachi didianiko on'chongmotgan ine anga bebera'a. Uni janggi tangani badiaba chadambeko ugita ong'na ra'bianikoba on'chongmotgen ine anga ka'donga.

A'gilsako mingsinggipa lekka segiparangoni bang'batan be'en bimango maiba ong'siani dongtoka. John Milton mikron kana, indiba mingsingbegipa Paradise Lost ingipa ki'tapko seaha. Alexander Pope janggil kom'chika aro Samuel Johnson mikkang namen daknangja aro uni giminan bi'sarang kengen ine uko schoolo skigipana rakkijaha. Dewansingba konchi cha'e jaksi ge'bri dongjaha, indiba uaba mangsingbegipa lekka segipa ong'aha. 1977 ni April 14 tarikni The Assam Observer songbado uko "Literary Legend" ine Tura Law Collegen Principal N. N. Guhani seata gitan ua ong'bebeaha ine da'o uni kamrangko nie uina man'enga.

Ia ki'tapko seanio angna dakchakgipa Pa Lewellyn R. Marak (Pangrakpa) ko aro Pa Roland G. Mominko (Tesilpa) anga mitelna gualja. Ia ki'tapni mitam bakrangko type doke on'na dakchakgipa angni gritang Te Jobylline D. Shirakoba anga mitelbea. Unbaksa ia ki'tapko sena bang'a manderangko, ma'a-parangko anga grongaha aro uamang angni bang'a sing'anirangnan kusi ong'bee aganchakanina anga mitelbea. Una agre angni iako neng'bee semitingo ang baksa duk chakpagipa aro pilak didianirangko on'gipa angni jikgipa Ma Bethsida Ch. Mominkoba anga mitelbea.

Ia ki'tapko seon darangkoba mikkang nitee, ba sakofa galonna ske ba sakoba de'dotee mesokna mamungba chanchiani grisa seaha. Sanaba ba badiaba Maharina maiba gisik saani ong'genchim ong'ode, anga una iano kema bi'soenga, uan miksonge daka ong'ja.

Ia ki'tapo Dewansingni chiti seanirang aro una sechakgiparang pilakkon, ua jekai Englishchi seaha ua gita tiktak daken donataiaha. Iani miksongara Dewansingni English man'ani aro uni Englishko skatang kal'e rona man'ani da'ororoni chadamberangna ra'biani ong'chinan anga uko A'chikku pe'gija Englishchin tiktak donaiaha. Uni gimin peak daken ia mandeni janggi tangani aro kamang chasong dambe A'chik jatna ra'biani ong'chongmota.

Badinge lapko man'na ia ki'tapko sejaha, indiba A'chikrangoba indakgipa Gisik Matgrik-dongpaa ine a'gilsakna mesokna miksongesa

ia ki'tapko neng'bee anga seaha. Angni neng'skimani aro ding'olgramchiani angni ka'sara A'chik dedrangna aro jongdrang-nodrangna namgniko on'skagen ine anga bebera'a.

A'chik jatni sea-jotani silroro-namroroangchina angni ska aro bi'a.

Dated Tura,  
The 17th May, 1997.

Lindrid D. Shira,  
Tura Government Collaege,  
Tura.



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## ODHAI - I

### 1. Aganchengani :

Agrango ekilgipa, sa'atalo gisikgipa nina misilpilgipa bipa matgrik, gisikni mil'amko wingwange, bidani seppiko sachake grikat-toreaton, ku'rang matcha elbikbika gita, birangan mikka kima gita dakbapilachim. Mikkim Salgra gita ching'anana, ku'rang Goera gita gam'baanan ramram me'asa inpaigipade pa'chakhae katpilna nangrongai-achim. Roriba ong'ja maina, mandeba ong'ja maina, darangba uko ra'bina gando gangipan dongjachim, maina uni gisik mil'amnan ku'rang do'kuanan pa'chakjae uni grikako-toreako nie dongtokna nangaiachim.

Bibalba pilak bibalde similaija aro gun dongaija. A'chikrango seng'gipa matgiparang bang'bea, indiba ia Rong'kram gittimni Rongmuthu pantede dingtangskaa. Haida uko a'sal nambatato on'e ge'akon; ba haida Simsangni na'tok skoko una bang'e on'akon aro indaken gun gnangteakon ! Apalbegipa a'bimanda a'bri a'solsolo donggipa chonfegipa gittimoni aski gita nakate ja'mano Indiani salgrosalararni bidani salgio nitobee teng'suaha aro Ripok Do'katchi gita sea-jotani a'bao A'chik jatko sildapataha.

Dewansing Rongmuthu Sangma, Gisikni Matgrik, agrango ekgile sa'atalo gisike A'chik jatko niksengataha aro uni sea-jotachi A'chik jatko mingsingataha.

### 2. Atchiani aro B'samitingni Salrang :

Mitam songrang ba jillarang mandechi mingsingako man'a. Uandake A'chik A'songo nikrakgijagipa song, jekon Geography mangba janapani grichim, ua chonbegipa East Garo Hillsni saliramo donggipa Rong'kram minggipa songba mandechi mingsingako man'aha, maina uano rasong gnangbee A'chikrangni Gisikni Matgrik 1901 bilsini December 16 tariko atchiaha. Rong'kramko mande nokking

bang'jasrangani gimin 'song' mingnan krajachim aro uko 'gittim' mangnasa kraiachim. Ia gittimo Kram gita dakgipa dal'begipa rong'dotma dongani gimin uko "Rong'kram" mingaha aro ia romg'dotmako ro'ongchi ba silchi dokode ba natudetode kram doka gita, basakoba ganti rengtenga gita gam'a ine agana.

A'gilsakni bang'a mingsingako man'gipa manderang, jatna a'songna dangdike on'giparang kangalbegipa nokdangranganisa ongbata aro uamong tikkalachisa, duk mikchi onge, ding'ol gramchiesa mande ongbatoka. Mingsingbegipa America A'songo Negrorangko nokkol itanioko najokatgipa Abraham Lincoln kangalbegipa nokdanganisa ongb'baaha, indiba ja'mano Americani President ong'aha aro Americao mangsingbatgipa President-rangoni saksa ong'aha. Dewansing Rongmuthuha kangalbegipa nokdanganisa atchiaha. Ma'gipa Dingjang Rongmuthu Sangma Jasin Raksam Marak aro Jongjin Rongmuthu Sangmani demechik ong'achim. Pagipa Sanon Te'gite Sangma Simsang bisik Dinaminggre songoni ong'skaachim.

Dewansingni ma'a paa, depante sakgni, kangalbee atchie changsao A'chik A'song gimiko golap gita balgae A'chik A'songko aro A'chik jatko similatna aro nitoatna man'gen ine jumangmangba niksopajaenggenchim, maina ant'angtangara A'chik ang'e, a'briko a'ba o'e game-ge'e cha'e, janggi tangdilpaigiparangsang on'paichim. Skiaman'gipa Sahebrangko nikpaode uamangde A'chikskakode nikjaenggen, Garo Hillsni Boro Seheb aro Missionaryrangkosa nikpaienggenkon da'nang, maina ua somoiode A'chikrango darangba dongpajachim. Rev. Thangkan K. Sangma (1882-1884) aro Modhunath G. Momin (1891-94) Americao poraie skia man'batgiparang ong'aha. Uamang sakgnini ja'manosa Jobang Dajel Marak aro Bosin G. Momin Americao poraiaha. Skiaman'gipa on'pajae Dingjang aro Sanon uamangni nokdango satgimin bitchrirangoni panggnide name an'senge dal'e ja'mano A'chik songgimikchin bijimangna mai chol ong'katpagen uisokpajawa da'nang, maina "jeon skani donga, unon cholba donga" ingipako

depante sakgnini name rim'kete jakkale dal'anggan ine uisoani uamangode dongpajawachim !

A'ba o'e ge'e-game cha'anian Dewansingni ma'a paako Rongmita chiringsamo Wa'gewari minggipa gittimko dake uno janggi tangna gita dilbaaha. A'ba cha'nade uamang Rong'machare A'chik a'bri a'solsolosa songdongskaachim aro uamangni dongchakram nok a'ba jamadalsa ong'achim. Uano dongmitingon Dewansingni jonggipa Seng'jan sae siaha aro uni ruutgijan uni bilsignisan ong'kuaienggipa nogipaba sae siangaba. Rong'kramo songdongmitingo uni adatang sakbri aro abitang sakgni sae siangaha. Indake Dewansing barimarango snigipa degipa ong'achim, indiba una skanggiparang siange uan depante dejakra ongeaiaha. Uni jonggipa, Rispseng Rongmuthu Sangma, 1910 bilsini May 18 tariko'atchiaaha. Uko adatang ja'mano English bimungchi Mackensen ine mingaha. Dedrang sakchisa Sanon aro Dingjangna atchiahaoba skangni salrango be'en an'senganina simsakna mamungna uipajae uamang sakchetko gimataha aro depante sakgnisan aro demechik saksasan tangrikaiaha, indiba jemangan tangrika uamangde mingsinggiparang ong'angskaaha.

Nikrakgijagipa songo atchie, kangalbegipa nokdangoni ong'bae nokap maran ja'gataha aro te'sok wegaaha aro cholgriachi skiaman'aniko champenggipa bobilko uamang adasa ga'chepe done skiaman'ani a'damo songdongaha. Iamang adasa, Dikkija Rongmuthu aro Jarongpang Rongmuthu, A'chik sea-jotani a'bao nitobee balgaoaha aro A'chik jatni gitoko Ripok Do'ktchiko pate A'chikrangko rasong man'ataha. Mingsinggipa A'chikkuchi poedo segipa Baren Bangshall indakgiparangni gimin uni poedo "A'chik A'song" ingipao indake nambee seaha,

Ong'na hai mikasal –

Burungni do'mesal,

Ama songni gunni bibal;

Jatna ka'san' gisik

Jokang 'ching' A'chik A'song gimik.

## **ODHAI - II**

### **PORAIANI**

#### **1. Tikkelaani Chu'sokaniko Ra'baa :**

Tikkela, jotton ka'na skani aro duk chakna misilgijani an'chi Dewansingni be'enni ja'dilrango jokruuaachim. Maikoba dakdrae nina skani aro jeko miksonga uko man'chongmotna ka'dongsoaniba uni gisik ka'tongon ja'dil su'chapachim. Uni dakdrae nina sikhgipa gisik (Spirit of Adventure) uko dingtang dingtang chu'sokaniona dilaha aro uni janggi tanganio uni gualna man'gijagipa obostakoba una ra'baaha. Uni dakdrae nina sikhgipa gisikko Pandit Jawaharlal Nehruni segipa Essay "In a Train" ingipao "Spirit of life beckons, and it is the greatest adventure of all "ine sea gita tiktak ong'a ine aganna man'gen.

Dewansingni poraianio jotton ka'ani gimin Dr. Frederic William Harding 1933 bilsio uni kamna jotton ka'anina Certificate on'anio indake seaha, "I know no Garo who read, speak and understand English better than he does." Iano Missionaryni sentencesa seanian Dewansing maidakhgipa chatro aro uni gisik badita matsrama uko name rongtale mesoka.

#### **2. Lower Primary Schoolo poraichengani :**

Dewansing jekoba antang nikjaskal, aro antang dake nikjaskal sakgipinni aganaiakode ramram beberajachim. Indake ua lekka poraianioaba apsan ong'aha. Uko darangba poraiatningna man'jaha.

Rong'machare A'chiko songdonge, ge'e game cha'mitingo, salsao Rongbinggreni Nokma Jingnang Te'gite Sangma adatang Sanonona re'bae aganeaha, "Anga Turachi re'ange American Baptist Missionaryrangko angni songo skul kulichina mol'molegen. Na'a nang'ni nokdangko Rongbinggre songona jitode namgen, maina nang'ni depante sakgni Rongbinggreo donge poraina man'gen."

Jingnang Nokmani iano Sanonna agansoani namen niksamsoc aganani ong'aha aro Jingnangni songtangona skulko ra'bana kam ka'aniba antangni depante nanggipa sakgninasan, uni adatang Sanonni nokdangnasan namgni ong'aigija, A'chik jat gimiknan dal'begipa namgni ong'aha.

Rong'machare A'chiko songdongoba aro ge'e game cha'naba biap namoba dedrang sakgniko gimatahani gimin gisik suk ong'joljae Sanon jinggipa Jingnang Nokmani ku'patia gitan Rongbinggreona song jitbaaha aro indake Chijong chiretni rikamo nokap dongaha aro Rongbing Chibimani chikol Matchu Gaakon ingipako chiga jakkalaha. Rongbinggre Dewansingni mamatang Tanjing Rongmuthu Sangmani, Laskar No. IV-56 ni ning'o ong'achim. Uandake Rongbinggreni Nokmara wanggipa aro Laskarara mamatang ong'e Sanonni nokdang bang'a dakchakaniko man'aha.

Dewansingko a'bachengo jegita jotton ka'oba skulchi re'atna man'jaha. Jingnang Nokmani kam ka'anichi Baptist Mission Rongbinggreo Lower Primary Schoolko kuliaha aro uanona mingsinggipa Anondi Kanda Sangmako skulo skigipa ong'china watataha. Anondiko ja'mano Reverend songaha aro ua Baghmara Mondolini Pamong ong'aha.

Rongbinggreo 1910 bilsion skul kuliahaoba Dewansing skulchi re'chipjaha. 1911 bilsini September jani pringsao ua matchu nirika gita ua skul ingipaoara bi'sarangara maiko daktokenga, uko uina ske skul nokni kelki gita bi'saskarangni poraimitingko naueaha. Uano me'a aro me'chik bi'sarangni Bak I ko poraiengko nika "maikai indake gongge ske dake dakgipa chinrangara indake aganna man'a" ine gisiktango chanchia nakataha. Ua iani bidingo uina sikbee bi'sa saksao lekkao indake gongge ske dake dakgipa chinrang maikai kuraganna man'a ine sing'aha. Unon ua bi'sa "na'aba poraiode indake gongge ske dakgipa chinrang nang baksaba agangrikgen" ine aganchakaha.

Indake agane ua antangni slate-o maikoba see uko Dewansingna on'e sakgipin bi'saona ra'ange poraiatchina watataha. Dewansingba ua slate-o seaniko sakgipin bi'saona ra'ange uko poraiaton "Dewansing" ine poraie on'ataha.

Indakgipa gongge ske dakgipa chinnang maikai ku'aganna man'a uko uina sikpretanisa uko skulo poraina draataha. Indake ua 1911 ni September ja dipetsa poraina a'bachengaha aro 1911 ni October 5 tariko rikgitok ganako aro nachilo sisa ganako oke gale napbole Kristian ang'aha, maina chengonin A'chikrangde skul poraiahaode kni roke sisa rikgitok ganarangko oke gale Kristian ong'tokaiachim.

Dewansing songo gisik nangbee skulchi re'aha indake ong'jachim. Ua banga somoion denggu dake ronasa namnikbatachim Uni janggi tanganiko segipa "From Darkness to Light" ingipao indake seachim, "As a spirited youngster, he thought more of mischief than of anything else." Indiba ua jeko una skia ukode pangnaba gualjachim aro jekoba taraken man'ningaiachim. 1915 bilsio ua Rongbinggre L.P.Skulo poraie uko name matchotaha.

### **3. Upper Primary aro Middle Schoolo Poraiani :**

Taningko apalatani aro ui-ma'sina skanian Dewansiugni katongo ching'chae ua poraianiko dakangkuna gita Baghmaraona re'bae Upper Primary Schoolo poraieaha. Uni ui-ma'sie ra'na skani aro katongni ching'chaaniko Lord Tennysonni Ulysis poedoo "I will drink life to the lees" ingipa baksasan tosusana man'aigenchim.

Poraianio tangka on'e dakchakpana gita Sanon ampajachim. Indaken Dewansing Baghmarani Wa'gesiko donggipa mamagipa Sanggit Sangmani noko dongnapechengaha. Mamagipa uko Bong Ampang Sangma Laskarni chawari Singdon Ampang Sangmani noko doneskaaha aro ua ua nokdangon cha'e poraiaha. Singdon Sangma Capital Williamson Ampang Sangmani ma'gipa Nomalini Ampang Sangmani adatang. Pongkojini Ampang Sangma Captain Sangmani abitang ong'achim aro ua Dewansing baksa poaririmachim. Uni



Baghmarao poraimitingon nogipa chonbatgipa sae siaha. 1916 aro 1917 bilsirang. Baghmara Upper Primary Schoolo poraie name chursokaha aro skul gimiko skanggipa ong'aha.

1918 bilsio Dewansing Turaona Middle English Schoolo poraina gita re'baaha. Ua somoio Middle English School Baptist Missionni Turao kuligipasan Garo Hills gimikon dongaiachim aro uanon pilak biapchinin A'chik chadamberang poraina re'batokchim. Dewansing Class IV-o poraichengaha aro jagittamini ja'manon Class gimiko skanggipa ong'e Mission Scholarshipko japrako gong'bonga ka'e man'aha. Ua Class IV-ko nambee pass ka'aha.

1919 bilsio Dewansing Class V-o poraiengachim aro ua Mission Boys' Hostelo donge poraiachim. Ua salrango Hostelo donggiparang attamn 6:00 bajioni 9:30 bajiona porainna somoi on'achim. indiba ian poraina somoi chu'ongja ine chatrorang apoti ka'ani gimin poraiani somoiko 10:00 bajiona ra'doataha, indioba chatrorang chu'ongnikkujachim. Indake chatrorang hosteloni ong'kate katna melaaha aro uamangni guardian ong'katchina aganode ong'kate kataina ine melatokaha. Indake March 20 walo chatrorang walni 10:00 bajion chakki skimite tusina niam gita nangoba, uamang 10:00 baji batoba chakkiko skimitgija poraia daktokaiaha, maina indake dakana katbo inode ua walon kataina uamang tik ka'e donmanahachim. Indaken ua walo hostelni guardian uamangko chakki skimite tusichina mol'moloba knachakjani gimin, masterrangna nalis ka'aha. Masterrang re'bae mol'moloba jinmani pal saksa krenge aganchakpilaiaha. Indaken ua manigijagipa bi'sako masterrang, "Na'simang niamko manie tubo, ong'jaode na'simang iano tuna man'java, katna nanggen, aro da'awalon na'simang dormitory-oni ong'katna nanggen" ine aganon uamangni dilgipa an'tangni bararangko palangoniko galonaha aro ong'kate katna tariaha. Uni indake ong'katna tarion pilak chatrorangan apsan bara kancharangko aro lekka kitaprangko tarie walni 11:00 bajo hosteloni ong'kate kattokaha. Iano pilakko dakdilgipa aro guiardianko aro masterrangko krengpilgipara Dewansingan ong'achim.

Hostelni panterang walo ong'kate kate da'o Chandmari field ba Tura Government Boys' Higher Secondary School Playground dakenggipao walo tusitokaha. Iano ja'nappagipa A'chik pante sakgniara Wilson K. Marak aro Karnesh R. Marak ong'achim. Uamangni aganani gitade uamang hosteloni ong'katna sikjaoba Dewansing uamangna bate dal'batani gimin una kenesa uko ja'rikpaiachim.

Dewansingni janggi tanganiko segipa "From Darkness to Light" ingipao seani gitade ua hostelni niam rakdugaani giminsa indake walo ong'kate kataha ine seaha. Indiba A'chikni Ripengo talatani gitade uamang hostelni niamko olgrockatchina indake dorgasto seaha. "Chingko jakgitel watbo, re'anggipa bilsio gita jechi ska rona, poraina, gopo ka'na, git rang'na, ma'mantiko dake rona, cha'na, charinge rona."

Antisani gisepon Tura Mondolini me'aparang ia manigiyagipa bi'sarangko agankuptaie hostelo dongpiltaina aro skulo poraipiltaina rimbapilna man'aha. Ua somomitingo hostelo donggiparang niam pe'ode antio konta chet a'a cho'na nangachim aro dakdilgiparangde antio konta 32 cho'skana nangachim. Da'o Mission Playground dakgipade niam pe'gipa chatrorangni cho'gipasa ong'achim aro indakaonisa ua kal'susaram biap ong'kataha. Chatrorang re'bapile a'a sutokaha aro sastiko ra'chake hostelo donge poraipilaha, indiba Dewansingde an'tangko onatna sikjae aro sastiko ra'chakna nangnikjae skulo poraipiljaha. Ua jagittamna Rev. A. K. Matherni noko donge uni bi'sa sakgniko rodilaha aro uni ja'mano Dr. Harding uko an'tangni office peon dake rakkiaha. Rev. Hardingni peon dakmitingon ua Deputy Inspector of Schoolsni officechi re'ange uano certificate on'ani lekkarangko nike uko kinggittam chite cha'ue ra'baaha. Ua officeni Boro Babu, jekeon Kali Babu ine okamrongachim, unbaksa ripeng dake uko indake cha'ue ra'bana chol ong'aha. Uni janggi tangani gimin segipa "From Darkness to Light" ingipaode uni janggi tanganio iamangmangsan cha'uani ong'aia ine agana. Uno indake sea, "It was the first and the only theft in his lifetime.

Ordinarily, devoid of stealing tendency, he is by nature, too proud to beg and too honest to steal or swindle." Ua 1919 bilsini November jao kamko wate Baghmarachi re'angpilaha.

Dewansingni aganani gitade 1920 bilsio ua mi aro misirangko pale bang'en tangka man'aha; indiba sandie man'ani gitade ua da'o Bangladesh a'dokona ong'onange agorkosa badinge bang'a tangkako man'aha aro haida ia tangkakon ua poraina chimongahakon. Indake 1921 aro 1922 bilsirango Baghmara Bazaro agor aro ma'manti bosturangko badinge tangka gong 300/- ko chimongna man'aha aro ua somoiode uan bilongen bang'ahachim.

1920 bilsio Turao donggipa Middle English Schoolko bakgni dakaha: me'a bi'sarangni skulko Sorkari ra'aha aro me'chik bi'sarangni skulko Baptist Missionan on'anguaha. Government Boys' Middle English Schoolko da'o District Councilni Members' Hostel dakenggipa aro Government Girls' Hostelni gisepo donggipa a'bri a'solsolko chog'ipao noktop rike skul ka'chengachim. Uano Shillongoni Khasi Elwen Harris minggipa B.A. pass ka'gipa saksa Headmaster ong'chengachim.

1923 bilsimi February jao poraina skani gisikni ching'chaako kimitna man'jae ua Turaona poraitaipilna gita re'baaha. Ua somoio uo Transfer Certificaе dongjachim. Indake ua antangni 1919 bilsio Deputy Inspector Officeoniko cha'ugipa Transfer Certificate Form-o name gapate aro antangni bilsiko bilsu komiate see poraitaipilaha. Ua class Von poraitaiaha. Ua jinggipa Mackensen, jean class III-o poraina nanggenchim, unaba tol'e Transfer Certificate dake Class IV-o poraitaiaha.

1924 bilsio Dewansing Tura Mondolini gilja noko dokdori dake kam ka'e japraکو gong i bongako man'pae poraina chol ong'aha. Ua Middle Schoolko Garo Hills gimiko skanggipa ong'e chu'sokgipa ong'aha aro Sorkarini scholarshipko japraکو gong 10.- ko man'an baksana Bishnu Memorial Fund ingipaoniko boksis mingbriko man'e kitap kingbriko man'aha.

#### **4. High Schoolo Poraiani :**

Middle Schoolko name matchote Dewansing Jorhat Christian Boys' High Schoolo poraina re'angaha. Dewansing Mankachar aro Rowmari gita "Magok" minggipa balgario gakate Gauhationa re'angaha. Ua July 26 tariko Gauhationa sokeon uko Cotton Collegeo poraigipa chatro sakbri nambee rimchaksoaha. Ua uni Rev. R. H. Ewingna 1925 ni August 13 tariko seatgipa chitio indake janapaha.

" ... on the Sunday Morning of the 26th July we reached Gauhati safely. Many of our friends were waiting for us there at the Ghat, among whom were Mr. Spurgeon, Mr. Samson, and Mr. Wilson. Mr. Karnesh stayed at the hostel meanwhile. They have Mission compound. The four Garo boys I have just mentioned were admitted into the Gauhati Cotton College since the commencement of the first session for 1925. Mr. Spurgeon is said to have won a University Scholarship at Rupees twentyfive a month, and Mr. Karnesh to have gained a distinction in Mathematics. We have had much time and opportunity to associate with them, and we were very glad to receive their kind entertainment. They all seem cheerful and energetic and I hope they must be doing well in the College. I have had a lot of talk with them, especially with Mr. Samson who told me the reasons why he could not pass the last Matric in the First Division, and how his hopes were renewed by the promise Miss Holbrook made to help him to get on in the college. They told us that every Garo, boy or girl, should try to the last drop of blood to get an education, worthy of the name, to enable him or her to serve the country to the best of his or here abilities."

Ian Dewansingni High Schoolo poraina skang Jorhat Christian Boys' High Schooloni Rev. Ewingna seatgipa chiti ong'a. Iano uni English man'ani aro A'chikrangni ua somoio lekka-porana gisik nangani aro tikkelaniko nikna man'a.

Dewansing Jorhat Schoolo poraina kusi ong'jaha; ua biapko namnikjan baksa cha'anikoba namnikjoljaha. Uni Rev. Ewingna seatgipa apsan chition ua iakoba indake seataha,

"That as I am a pure hill-boy by birth I feel this place very unpleasant. Many a time I feel unwell although I little knew what sickness was when I was in Tura. This is due to the fact that the climate, food and drink of this place is not consistent to my health and constitution ..."

Iana Rev. Ewing uni Turaoni August 18 tariko sechakgipa chitio indake janapaha, "I am very sorry to hear that you are unhappy in Jorhat. I know you will not change from Jorhat to Shillong. Yes, Shillong is a good School. I think the Principal Mr. Thomas is a very nice man. But Jorhat is our School and as long as we have one High School I think we should try to make it a good High School.

I understand from your letter that you like Mr. Danielson and that you like Jorhat High School but you do not like the food. You say the food is not the right kind of food and it is not clean. If you stay in Jorhat and finish your work I will give you some extra miney so you can occasionally buy extra food. Will you stay ? Let me know.

If you go to Shillong I will not be able to help you any more. I will be your friend no matter where you are but I cannot help you financially any more unless you finish your work in Jorhat High School. If you finish Jorhat High School and want to go to College I will also help you to study in College. I hope you will see your way clear to continue your work in Jorhat High School."

Kosako Dewansingni chiti seaoniko niode uni ka'dongani aro skulni kosako uni seaniko nikna man'a. Unbaksa ua japrako Sorkarini Scholarshipko gong 10/- man'an baksa Rev. Ewingba uni poraianina tangka on'e dakchakkuenga ine nikna man'a.

Dewansing Jorhat Schoolo cha'anikosan namnikjaia ong'jaha, ua Schoolni Headmaster aro skigiparangkoba namnikjoljaha. Uni chitiko niode ua maiko Schoolni kosako seaha uko chu'gimik nikna man'gen :

Re : R.H. Ewing,

Rev. W.A.Phillips and Miss Holbrook,

Dear benign ones,

The writer was much disappointed to see the dealings of the Headmaster of this School with the pupils by this time. It is to be presumed that the writer is writing the letter with tears running down his cheeks which came from the grief at the injustice into some of the Garo boys and he himself received at the hands of the Headmaster. Ramesh, Johen, Charles and other boys are going home perhaps for good nearly depressed and much disappointed by the treatment they received at the hands of some partial-spirited teachers, especially the Headmaster. The other boys and the writer are quite sure that the Headmaster did very partially toward some boys in giving them promotion. Some Garo boys whom he caused to fail secured nearly or quite sufficient marks as the sign of their fitness for promotion to the next higher class; and some other teachers are said to have proposed their promotion, but the Head Master wilfully and determinately made them 'failed as he almost naturally and specially hated the Garo boys from a long time for some reasons unknown to us. All their appeals for help and for his benign consideration proved quite useless.

As a sign of his being partial to the boys of other tribes the other boys and the writer noticed that he promoted all the Naga boys and some boys of other tribes though their general progress and marks in the examination were no better than those of the unfortunate Garo boys (either from Kamrup or Garo Hills). None of the Naga boys did fail because the Head Master is not an impartial man. To repeat honestly, their general progress and the examination marks they secured were not better than those of the "failed" Garo boys. As a further instance he has promoted one Abor boy, named Tanik, from our class out of sheer partisanship though his progress and marks were no better than those of Ramesh or Johen.

As for the writer himself, almost all the teachers are said to have proposed to give him double promotion as he had secured the highest marks in the whole school either during the whole year or in the Annual Examination. But the Head Master resisted their wishes as he does not like to see any of the Garo boys surpass the boys of other tribes. In the Annual Examination he got the highest mark of 98 in English II and the lowest mark of 84 in Mathematics while the marks gained in other subjects being between the two given. Mr. K. Loveday, our Second Master, even suggested in the school Chapel when the promotion was being announced to all in the hall that the writer deserved special consideration because of his high marks in all the subjects, but the Head Master quite turned a deaf ear to his suggestion. And the writer himself having a sure confidence in his abilities of pull on with the standard submitted an application to Head Master if he would be allowed to admit into the IXth Class from next term; but for all his requests he was received in coldness and even in an insulting manner, was treated with contempt and looked upon with an air of racial hatred. Therefore the writer concluded that the the Head master is not yet free at all from race prejudice and racial hatred. No kind consideration, no justice, no pardon could we expect at all at his hands. The writer was more than willing to remain in this school at all costs if he could expect justice and kind treatment from the Head Master."

Dewansing skulni Headmasterna antangko 1926 bilsio Class IX-o poraina on'china dorgastoko galaha, indiba Headmanster Comforth Goldsmith uni bi'aniko knachakjaha. Ua antangni salantini porikarango aro bilsini bon'kamgipa porikao mark man'anirangko tarie Rev. Ewingna watataha. Uni mark man'anirangko niode ua double Promotion ba Class gadangni ra'doatako man'na kraa ine nikbebegenchim.

Jorhat Christian Boys' High Schoolko namatani giminba ua indake Turani Missionaryrangna seaha :

“Now, dear Missionaries, the writer thinks, you look for native christian leaders and pastors from this school with earnest expectations, and you want to send more and more boys to this school every year, can you expect them, the poor boys in foreign land far from the native land, to come off successfully in this school under such a leader as this Head Master ? Surely not. The Mission is spending large sum of money for this school, why ? Is this school not meant for the poor Garo boys as well as the boys of other tribes ? Why the Head Master should be partial-spirited ? The Mission can equip some Bible Schools and Girls’ M.E. Schools at different Centres with trained American teachers and Head Mistresses and why a better and abler Head Master could not be secured for this school ? Can you really expect that good leaders and good evangelists will come out from this school where the pupils again and again are discouraged and disappointed with the ill-management of this school ?

“ ... Perhaps you will agree with the writer that what the mainspring is to machine or the engines to the steamship, the Head Master would make this school great, that the Head Master is like a seal and the school wax .... They may have great books to write, great sermons to preach, great enterprises to dream, great music to compose ! Send them to better schools to educate. I pray you earnestly, or if you mind much of sending them to this school, see well if the teachers here are good, noddle-minded, capable enough to train your boys for posts of usefulness and responsibility. Don’t be discouraged in the writer himself because he is not satisfied with this school.”

Kosako mesokatgipa chiti, jekon Dewansing 1925 ni December 21 tariko Turao donggipa Missionary sakgittamna seatha, uano uni Schoolni Head Master Comforth Goldsmithko mikkang nia ine namnikgijaniko janape uni pal gipinko rakkiskachina seataha. Uni dongenga dipetde Jorhat Christian School mamung dakeba namna manjawa ineba ua sakkirangko on’e seataha. Darangba



Dewansing gita indake senaba man'jawa aro ka'donganiba dongjawa.

Ua schoolni skigiparangoba ka'dongja aro uamangni skianirangkoba chu'ongnikja ine uni Rev. Ewingna 1925 ni September 19 tariko seatgipa chitichin uina man'a. Ua indake sea,

My Dear Rev. Ewing,

I am sending you a true copy of the Progress Register concerned to me. It may be that some miscalculations may exist. I have copied it as it is. I don't know well how did they get average mark of each month. If the calculations be wrong somewhere they may be due to the teachers' mistake. It is to be noted that here almost all teachers even the Head Master are weak in Mathematics. It is one of the reasons why I don't like to study in this school. ...

We have got some new teachers in our school. But some are no better than the former ones who have resigned their post. Many teachers are defective in their instructions. Some made blunders at times and they have no elimination of their own to see that they are making mistakes. They simply spoil time thinking that they are teaching. They have no pedagogic ability at all. I wonder why the Mission School authorities selected such ineffective teachers for this school Sir, you must be thinking that as this is a Christian School all teachers must be Christians. But it is not so. Non-Christian teachers are larger in number than the Christian teachers. It would be better if the Mission close this school, rather than keeping non-qualified, lazy and sluggishminded teachers here. The time may come when some Govt. officer will find this out, and may withdraw the recognition of this school. if the Mission do not care to staff this school with able, competent, alert, and duly qualified teachers. I can assure you that inspite of disagreeable food, climate and insanitary sorroundings I would stay here at all costs if there were enough intelligent, sharp-minded teachers here. Some Hindu teachers have no strong moral character, we see. Are there no christian graduates in India and Burmah enough to staff this school with ?

It is most probable that I shall not be able to stay here and if I could not study in a good school I shall have to stop my study for good. Many boys are going to transfer themselves to some better school next year. We often feel that our lives are being played by quacks here. Some boys say that though they could not join some better school they will not come here again next year. Time will convince my statememts in a clear way later on."

Kosako mesokgipa Dewansingni Jorhat Christian Boys' Schoolni kosako dos galanirangoni haida mitamde ong'bebeengnaba donga. indiba mitamde badeangpila gita nika. Haida ua antangko class gadangni ra'doatjahani gimin schoolni Head Masterko aro schoolko namnikjabataha gita nika. Missionni chalaigipa schoolni kosako indita matnange aganahani giminba haida Missionaryrang kusi ong'jaengnaba donga. indiba uamang iani bidingo una mamungkoba aganchakjaha. Uni matnanganirangni bidingo Mission maiko dakaha ukode uija, indiba schoolde gipin bilsa 25 mangnan bate tangbangangkuaha aro bang'en ia schoolni chatrorang dal'gipa manderang ong'angtokaha.

Minggipinara ua Jorhat schoolko namja ine mesokaniara aro gipin biapchi nambatgipa schoolona poraina re'na man'jaode poraianikon dontongsranggen ine uni ka'mikkenatiniara, ua Missionaryrangni antangna ka'saani aro simsakanirangko name uie antangko Shillongchi watatchina ontisa denggu dakaha gita nika. maina Sorkarini Scholarshipko cha'e aro Missioni dakchakaniko man'ede ua indita ka'donge aro parake Missionaryrangna uamangni kuligipa schoolni kosako matnangna ka'sokjawachim. Uni janggi tangani gimin segipa "From Darkness to Light" ingipaode uni Jorhat Schoolo poraimitingo uni man'sramaniko nika uko classgni (double promotion) ra'doatachim, indiba ua uko ra'chakjaha ine seskaa. Uano indake sea,

"In 1925, Dewansingh joined the Christian Mission H.E.School at Jorhat where he always stood first, not only in the class, but also

in the whole school, so that Mr. Love day, the Second master of the School, had suggested in the Final Annual Meeting of the School at the end of 1925 that 'Dewansingh of Class VII must be given double promotion. He is perfectly fit to be promoted to Class IX outright.' But Dewansingh declined to accept double promotion."

Dewansing an'tangko class gadangni ra'doatjani giminan mongsongbate Head Masterko aro skigiparangko "Ineffective, incompetent, lazy, sluggish-minded, racial-minded" ine matnangaha aro indake Shillongo poraina an'tangko watatchina Missionaryrangko jetaha.

1926 bilsini February jao Dewansingni bi'a gitan uko Shillong Government Boys' High Schoolona poraina watataha. Ua uanoba man'sramgipa bi'sa ong'aha. Ua ong'jaode Khasi chatro saksa E. Hilberstone Pakeintin Classo saksa skanggipa ong'ode sakgipin gnigipa dake sregrike biapko man'rongachim.

Dewansing Shillongo poraimitingo darang gipin A'chik chatrorangna bate tangka paisachi dakchakaniko man'bataha. Uni Rev. Ewingna 1927 ni July 28 tariko seatgipao ua indake janapa,

"A few weeks ago I received a letter from Dr. Mason (Dr. M.C.Mason). He said that he cannot promise whether he could continue his helpfulness or not as he has lost his money on which he was depending. He wrote me also that Mr. Ford Mason has lost his business and is going to begin a new one. I have heard nothing long since from Mr. Ford S. Mason ..."

Sorkarini merit scholarshipko man'an baksa Dewansing Missiononikoba dakchakaniko man'a ine Rev. Ewingni October 28, 1927 una chiti seaoniko uina man'a. Uno indake sea.

"Anga nangni seata chitiko mansoaha aro nasimangni gimin adita katarangko knana manahani gimin anga kusi ongbea. Anga nangni aro Nallindrani korosrangna Thomas sahebona (Rev. Oliver Thomas Schoolni Head Master) tangkha sotbonga (Rs. 50/-) ko money order ka'e watataha. Uni gimin nasimangna

koros nangode jensalo nanga unsalo Thomas saheboniko bibo."

Uni Rev. Ewingna November 22 tariko seatgipao ua indake seaha, "just after I wrote you my last letter I received a cheque for ten dollars from Mr. Ford S. Mason. I got it cashed in a bank in Calcutta for Rupees twenty six and Annas fourteen. I took Rupees twenty from your money and Nallindra took Rupees thirty. Kindly accept my heart-felt thanks for your helpfulness."

Iarang pilakko name sandie nigenchim ong'ode Dewansing poraimitingo bang'en tangka man'aha ine nikna man'a. Ua Dr. M.C. Mason, Ford S. Mason, Batpist Mission aro Scholarship-oniko tangka man'aha. Unbaksa porairimgipa chati saksani aganani gitade Dewansing sahebrangna chiti seen bang'en tangka man'aha aro indake poraianio nangna nanganian dongjaha. Indiba ua antangni tangka man'ako antangsan jakkalaijaha, ua uko jonggipa Mackensenko poraianio dakchakna gita jakkalskaaha. Iako uni seanionikon uina man'a. Ua sea,

"... I have been spending for myself and my brother (Mackensen) the money which he (ford S. Mason) donated last year for the purchase of a typewriter long since that there remains only little amount now."

Tangkani bidingo ua namen Missionaryrangni gisikko sale aro rope sena man'achim aro indake uamangko una dakchakna gita uamangni gisikko draatachim. Uni Rev. Ewingna 1927 ni July 28 tariko chiti seatgipao ua indake sea,

"... So my financial aspect is not very encouraging. Yet I look up to God for help and guidance. I shall not be too much depressed though someday I may have to leave school for want of money. I don't want so much to be burden to others and although it might mean that my high hopes and aspirations should fall to the ground I may be forced to discontinue my studies when I could get on help from others on their own

accord. Nevertheless I shall have always a cheerful view of life in whatever circumstances I might happen to be."

Ia indake seanirang gongge-ske dake antangna tangkachi dakchakchina gisik salanisan ongaia ine nikna man'a. Chatrorangni gisepo type-writer man'pilgipade una agre darangba dongja aro indake ua pilak gipin chatro-chatrirangna bate nengrabate poraina man'aha, maina bang'an Government Merit Scholarship baksa nokoniko pelsa pelgni man'anichisan poraitokaia ine Shillongo poraigiparangko sing-sandie uina man'a.

Jonggipa Mackensennaba gipinoniko dakchakgipako ua sandiaha, aro uko uni Rev. Raymond H. Ewingna 1928 ni Januaray 5 tariko chiti seatgipaoniko poraie uina man'a Ua sea,

"... Last year Mr. Ford S. Mason promised me to try to procure some aid to my brother (Mackensen) also, but nothing has yet been effected since last whole year I had to share with him what little help I got from others for myself (i.e. from Ford and from you)

If Mr. Ford S. Mason or someone could procure steady financial help towards our education, we would both persue our studies with earnest zeal until we pass the matriculation with the fullest credit possible, and should providence still provide us means, until we pass B.A. or some more. I myself fear no difficulties in my studies at all if I could get steady additional financial help to my sholarship ...

If neither Mr. Ford Mason nor someone else could send us anything I may leave school at any time this year. I believe that honest labour rewards and so I shall be looking out for some job somewhere. There is room enough for me, I believe, in the wide, wide world. Perhaps by doing so I might manintain my brother in shcool. I would like that neither myself nor my brother be a burden to society or any individual as I believe that to live upon the labour of others is devilish and infamous.

This is my idea. So in future I am determined not to ask help from anybody nor to deny spontaneous help from any one or that which is given in the spirit of love. For, to my mind, it is utterly degrading to accept any gift but that which is offered in the spirit of love."

An'tangni poraianio Class-o skanggipa ong'na neng'ani a'selrangkoba ua uni chition Rev. Ewingna uiataha. Ua indake sea,

" ... Sir, I desire to let you know the reasons why I find it here difficult to occupy always the topmost position in the class or school!. The first reason is that many of my classmates are the sons of the University graduates who hold high posts in the State. For example, the eldest son of the Education Minister, the Hon'ble S.M.Saadula, M.A., B.L., Bar-at-Law, M.L.C., who gets the high salary of Rs. 3500/- per month; the brother-in-law of the present Extra Assistant Commissioner of Garo Hills; the eldest son of the Assistant Civil Surgeon of the town; the second son of the Deputy Inspector of Schools, K & J Hills; the second son of the Head Master of the Welsh Mission Middle English School; the son of the Suptd of the Assam Controller Office and many others who come from the high and respectable family are reading with me in the same class. There are more than 75 boys in my class now. The whole class is divided into two sections. As you see

I am in "A" section. It is obvious that such boys who live peacefully and comfortably at their own homes, can study quietly and without any anxiety. they are free from interruption and intrusion of their fellow chums. They have (at least, most of them have) "private tutors" or "helpers" behind them at home. They are also free from monetary difficulties which often have been the lot of the poorer boys like me and are brought up in laps of ease and culture. Therefore, being a poor son of an absolute illeterate from one of the most backward

parts, not only of the Province, but also of the district and having no “private tutor” or “helper”. I cannot hope much to compete with such boys of wealth and culture. And, moreover, besides this reason, we the foreign hill boys such as the Nagas, the Lushais, the Garos etc., have to take up additional Mathematics for Sanskrit or Arabic. The Khasi and Bengali boys could often score higher marks in their own Vernaculars (or mother tongues) than we do in Addl. English (foreign to us) the latter being more difficult and stiff a subject than the former. Had I too been given the same chance to take up my A'chikku in shool it would be easier for me compete with them. Also I do not devote my whole energy and time merely for the study of text books as some boys do. I desire to get as wide knowledge as I can in any other out subjects, I mean, subject which are not taught in school. Therefore, I spent a great deal of time in the study out boods, mostly on Philosophy, current poetry, and politics. I used to borrow “Assam Gazette” also from the Education Minister to read.

Had I been given every encouragement to be able to join a college or University or if I have “private tutors” or “helpers” I think I might easily stand first always either in School or class. But for want of encouragement and money I could not. However, I try to prove that I am not studying in school as a “nominal” student. I will ever try to climb upward and I am grateful to you and others for helping me to do so. I believe our true greatness lies in continual struggle to better our conditions.”

Antangni poraimitingo porikarango name dakani giminba ua Rev. Ewingna chitichi uiatrongoaha. Uni chasongo Shilong Welsh Mission Girls' School poraigipa chatri saksani aganani gitade Dewansing Class IX ong'mitingon Class X-o poraigipa chatri saksana Additional Mathematicsko skie on'pilna man'achim.

1929 bilsini March jao Matric porikako first Divisiono pass ka'aha aro ua Geography aro Vernacular subjectrango Letter Mark-rangko ba Mark 80 ko man'aha.

### **5. Collegeo Poraiani :**

Dewansingni collego poraiani uni High Schoolo poraia gita an'sengani aro kusini dongjaha. Una bang'a neng'anirang aro gisikni dukrang ong'aha.

Ua Matric porikako Calcutta Universityoniko First Divisiono pass ka'aha Ua 1929 ni July 15 tariko Cotton College-o Intermediate of Arts-ko poraina gita napechengaha. Uni ra'gipa subjectrangara Civics, History, Alternative English aro Logic. Ua adita jarangna Mathematicsko optional subject dake ra'aha, indiba ua subject rakdugaa ine nike uko jabrini ja'mano watgale galaha.

Collegeo poraimitingoba una Mission aro Americanoni Ford S. Mason tangka paiza on'e dakchakangkuaha. 1929 bilsio Intermediate of Arts First Year-ko poraimitingo ua Lewish Memorial Hostelo donge Dr. F.W.Hardingna indake telegram ka'ataha,

“Ewingni angna tanga sokbaode bakbak wire ka'atbo, dongjaode poraijawaha.

Rongmuty.”

Ia telegram Hardingona Septemherni 29 tariko sokbaha. Indiba Dewansing ia tangkako man'jaenggnok, maina September 27 dipetan ua aro Dr. F. W. Harding baksa meligrikjana a'bachengaha. Ian saoba Dr. F. W. Hardingna “Jal Chiti” ha “Rabindranath Tagore-ni Chiti”-ko bimung gri watataha. Harding ka'onangprete 1929 ni September 27 tariko Dewansingna chiti seataha. Ua somoi dipet Mission aro Americaoni jemangan Dewansingna dakchakangachim, saksaba una tangka watatjaha. Indake dakchakgipa dongjae aro uni sholarchip tangkara chu'ongjae aro Missionaryrangko kaonange ua Lewish Memorial Hostelonni ong'kate Diglipukri sepango donggipa Sorkarini Hostelo dongskaaha. 1931 bilsio ua Intermediate of Arts porikako



ra'aha. indiba Gnigipa Gadangosa (Second Division) donatako man'e chu'sokgipa ang'aiaha, aro Second Division-osan donatako man'e pass ka'oara Scholarship man'genma ukoba uijaha. Uni janggi tanganiko segipa "From Darkness to Light" ingipao iani bidingo indake sea.

... At the end of 1930, he successfully passed the Intermediate of Arts Examination of the Univesity of Calcutta, winning the Government Scholarship at Rs. 20/- (twenty) per month, which enabled him to join the Third Year B.A. Class in the same College."

Haida uni janggi tanganiko segipao janapa gita ua japrako gong 20/- ko scholarship man'jahakon aro uni giminsa saksa nambegipa Assamese mande Upendranath Bezbarua, B. Sc., LL.B., Bar-at-Law, baksa dongnapeaha aro ua Dewansingko name jakkalaha. Haida gisikrang kusi ong'gija poraiani giminan ua I.A. parikakoba name pass ka'na man'jahakon da'nang !

Minggipin Matric porikako First Divisiono pass ka'e Sorkarini Scholarshipko man'ani bidingoba adita Dr. Harding baksa ua nangtinggrikaha. Ua somoio Mission, Sorkari scholarshipko man'giparangnade, Missionni scholarshipko on'jachim. Uandake uni janggi tanganiko segipa "From Darkness to Light" ingipaode uni Matric pass ka'ani gimin indake sea,

"Dewansing passed the Matriculation Examination of the University of Calcutta from Shillong Government H. E. School in March, 1929, winning a Government Scholarship at Rs. 15/- (fifteen) per month for two years."

Indiba uni Dr. Hardingna 1929 bilsini August 16 tariko Gauhationi chiti seatgipao uni seani gitade ua Sorkari Scholarshipko man'jaha. Uni gimin badian tik ong'a, uko uina man'ja. Haida tangka man'dapnasan ua indake seahama aro sorkari Scholarshipko man'a inode Mission una tangka on'skajawaha inesa ua Dr. Hardingna kakketko aganjahama, ukode uina man'jaha. Uni chitio ua indake sea,

“ ... I very much regret that you have been under the wrong impression that I won a Government scholarship. you seem to have simply guessed it without first getting any official information or without consulting the Assam Gazette containing the scholarship results.

In my previous letter I simply wrote you that I expected to win a Government scholarship. I didn't write, if I remember right, that I won one. I was induced to expect so by the fact that I passed the Matriculation Examination in the First Division with 'Distinctions' in Vernacular and Geography. I don't really know why the Government didn't award me one, even one of the backward Community scholarships. I did not apply for a special one of the scholarships reserved for the Backward Community in case that I don't win a competitive one.”

Jeba ong'china pilak obostaranko niatgenchim ong'ode ua I.A. poraimitingo Sorkari scholarshipko uni agana gitan man'bebena nanga, maina 1929 bilsini September jadipet una Mission tangka on'jahaon ua poraiangna chol ong'jana nangahachim aro adita jarangnaba Sorkari Cosmopolitan Hostelo dongnamangba tangka dongna nangjahachim. Unbaksa Dr. Hardingna Cotton collegeo porairimskagiparang uni Sorkari scholarshipko man'ani gimin uiataha; haida Dr. Harding sriksrik sandiahakon. Dr. Hardingni Assam Missionni Education Committee-ni Chairman gita Dewansingna indake seataha,

“I have received no scholarchip so far for you from Mr. Ewing. As you have been fortunate enough to win a Government scholarship, you will not need this scholarship now anyway, even though it had come.”

Dewansing Upendranath Bezbaruani noko donge una type katime poraie 1933 bilsio B.A. ko English Honours baksa pass ka'aha. Aganani gitade ua University gimiko English Honours porikako see pass ka'giparangoni gittamgipa biapko man'aha. indake uan

A'chikrango English. Honours baksa B.A. pass ka'chenggipa ong'aha. Uni ja'manosa 1934 bilsiosa Howard Denison W. Momin B.A. English Honours baksa pass ka'aha.

#### **6. University M.A. Proaiani :**

B.A. pass ka'ani ja'mano Dewansing Master of Arts-ko poraiangkuna skachim, indiba ua chol ong'jaha. Ua uni B.A. Result-ko 1933 bilsini June 3 tariko man'aha aro uko maibadake Cotton College officechi re'ange ua man'bagakaha. Nambegipa result-ko man'e ua re'bapilmitingo ramao Cotton Collegeni Principal, Dr. David Thomson, M.A., B. Sc., Ph. D., I.E.S., jean ua somoio officetangchi re'baengachim. uko grongaha. Dr. Thomson uko M.A. poraina skama ine sing'on, "Anga M.A. ko poraikuna skachim, indiba chol dongja" ine ua aganchakaha. "Sorkari tangka paisani bidingo namen neng'engani gimin M.A. Classko ia bilsiode Cotton Collegeo dongtongataha aro scholarshipkoba dondikataha. Na'a Calcuttao M.A. poraina man'ode nambegenchim. Director of Public Instruction da'alo Circuit House-o dongenga; na'a bakbak re'ange uko grongebo aro M.A. scholarshipko ra'gattaipilchina uko mol'molbo. Ua uko dakna kurachakode na'a da'alón ang gita dorgastoko galbo. Anga uko watatgen," Dr. Thomson gisik nangbee aganaha.

Dewansing Circut Housechi re'angon J.R. Roberts, Acting Director of Public Instruction-ko grongebebeaha. J. R. Roberts una ant'angni dakchakna chol ong'gijanikosa aganataha. maina ua bilsio Sorkari tangka paisani bidingo neng'anirang dongengani gimin Dewansingni bi'a gita dakna chol ong'jaha.

Dewansing Circut House-oni re'pilna dakon Roberts uko indake sing'aha, "Na'a da'o B.A. ko English Honours badsa pass kao'ara ant'angko maidake nika ?" "Skigipa, anga da'osa English kursikchi Bak I ko poraina a'bachengenga gita, "ua aganchakaha. "Uasa chong'motgipa chanchiani," Roberts uni janggilo uko doktoptope aganha. "Anga Englando nambatsranggipa Universityrangoni ge'sao poriae Mathematics subjecto M.Sc. ko First Class Honours pass ka'on

angni skigipa angna “Da’o na’a Mathematicsko uina a’bachengbagnok ine aganataha.” Roberts agandapkuaha.

Dewansing M.A. poraiangna chol ong’jahani gimin Dr. F.W. Hardingko bilongen ka’onangaha, maina ua Missionaryrang baksa kajia nangjaode jeona ska poraiangna man’genchim aro uko uamang Americaona M.A. poraichinaba rimangnaba dongachim.

B.A. Honours pass ka’ani ja’mano ua Baghmaraoni Dr. Hardingna chitio “Nang’ni a’sel anga M.A. poraiangna chol ong’jaha; na’a nang’ni namnikgipa, nang’ni Mahari Nengminza panterangna tangka on’e dakchakangbo” ine ka’onangbee seataha.

· Indake Dewansingni man’sramgipa poraiani B.A Honours pass ka’aon bon’chongdikna nangaha.

## **ODHAI - III**

### **Uni Chanchiani, Torom aro Gisikni Bewalrang**

#### **1. Uni Chanchianirang :**

Dambeoni Dewansing jakgitele chanchiani aro jakgitele janggi tangna skani gisik donga aro bang'a somoion antangni chanchianirangko aro antangini ong'e nikanirangko chu'sokatna namnikgipa ong'a ine uni janggi tangani itihasko sulsul sandie nie nikna man'a.

Uo dakdrae nina skani aro ong'gijakoba ong'draate nina skani gisikba dongjola. Indiba jeko dakoba ua skatang a'sel gri dakja, aro pangnan antangni gisik seng'aniko aro chanchina changaniko jakkalesa jekoba daka.

Sawa ramram mande Class VII o poraienggipa Schoolni kosako schoolko chalaigiparangna dorgasto sedona uigenchim ? Indiba Dewansing 1925 bilsio Jorhat Christian Boy's High Schoolo poraimitingon Headmaster aro skigiparangni bilgrianirangko mesoke on'e schoolko namdapatna gita Missionaryrangna cholrangko mesoke on'na man'pilaha. Sawa Class VII ni chatro schoolko Sorkari recognise ka'na nanga ine uigenchim, indiba Dewansing iani giminba Jorhat High Schoolo poraimitingon uiaha. Iarangan uni gisikni brianiko aro uni uiani apalaniko mesoka.

Ua uiatang gita chanchiatang gita kam ka'en 1919 bilsio uni Turao Class V-o poraimitingon Boys' Hostelni chatro rangko budi dakdile Marchni 20 walo hosteloni ong'kate katdilaha. Ua antangan poraiani namgniko aro gamchataniko ui-ma'sieba, indake niam pe'ode poraina chol ong'jawa ine uigenoba indake hosteloni ong'kate katdilara haida ua antangni chanchianiko aro ong'nikako dakdrae nina skaniko chu'sokata gitasan ong'aia.

Dewansingni banga chanchianirang, beben basakoba skatang lakanirang gita ong'oba aro chanchibingbanganirang gita ong'oba ba iga somoion chanchisamsoani aro niksamsoani gitaba onga.

Dewansingni mingsa bewal, jean uko banga somion duko ba nengnikanirango ga'akataha, uara ua jeko chanchia ukon chur'sokatna jotton ka'a. Indaken ua Turao 1919 bilsini March 20 bilsio hosteloni kate poraianiko dontongahaon, Dr. Hardingni officeo peon kam kamitingo Turao dongenggipa Missionary me'chikrangna bimunggri chiti seaha aro Tura M.E. Schoolni chatrirangnaba "kurattogija" kattarangko jakkale chiti see kal'ake rorongaha. Haida unasa Dr. Harding uko kam watgale gale songchi 1919 ni November jao watatpilahakon. Dr. Harding iani bidingo indake sea,

"... while working in my office was guilty of writing some of the most obscene stuff about girls in Tura, has been most impudent in his letters written to some of our Miss Sahibs, is headstrong and unteachable ..." (July 19, 1929)

Ia pilakko nigenchim ong'ode, haida, ua skie on'anirangko ra'na namnikrongjakon.

## **2. Uni Torom aro Bebera'ani :**

A'chikrangde pilakan skulo poraiahaode Kristian ongtokaia: uandaken Dewansing Rongmuthuba 1911 bilsini October 5 tariko Rongbinggreo napbolaha aro indake Kristian ong'aha. Uni janggi tangani gimin segipa "From Darkness to Light" ingipao indake sea.

"... On the 5th October, 1911, he threw away his beads from his neck and his brass earrings from his earlopes and got himself baptized into Christianity. He is now a Christian belonging to the American Baptist Church at Tura. It was exhilarating for him to be "reborn" in spirit as a true believer in Jesus Christ."

Uni janggi tangani gimin segipaode darangoba uni bebera'ani gimin bange janapjaha. Ua antangkade "Non-Christian" ba "Songsarek" inesa aganrongaha. Uni Dr. Hardingna Kristianrangko matnangdame 1936 ni July 20 tariko seatgipa chitio antangni gimin indake sea,

“... Excuse me if I am unnecessarily incontinent to you when I say that from the fact that my father-in-law has been very badly cheated of his money by many Garo Christians here in Tura and other parts of the Garo Hills the confidence of us, the non-Christians, in the Garo Christians is very low.”

Dewansing gisik seng'bebea aro lekkaba namen man'srama. An'tangni lekka man'anio ua rasong charonga aro uni seanirango an'tangko “intellectual” ine mesokna jotton ka'bea. Beben ua “intellectual”-ba ong'bebea, indiba uni intellectual ong'anian uni gisikko bang'en brangataha ine nikna man'a. Ua High Schoolo poraimitingonin Philosophy-ko namen poraia aro ua Philosopher-ba ong'bebea. Uni Rev. Raymond Ewingna 1927 ni October 24 tarikø chiti segipao ua indake sea.

“... I spent a great deal of time in the study of our books, mostly on Philosophy, current Poetry and Politics.”

Ua Gauhatio Lewis Memorial Hostelo donge Cotton Collegeo poraimitingo American mande saksa Robert Green Ingersoll (1833-99), Jean Ukie kam ka'an baksa lekka serakgipaba ong'achim aro Jean Isolo bebera'jachim, uni Sastroni gimin jegale segipa “The Truth of the Bible” ingipa kitapko poraie gisik brangsrangaha aro an'tangba Isol dongja ine agansrangaha. Uara iakoara Isolo bebera'jamanchaen aganama ba mingsinggipa “intellectual” manderangni gadango an'tangko donatnasa indake aganama, ukode uina man'ja. Uni “Isol dongja” ine aganani bidingo Jorhat Missionni Missionary, Rev. B.G. Boggs, Jean Jorhat Bible Schoolni Principal ong'achim, uni Rev. Hardingna 1930 ni March 20 tariko seatgipa chitio indake janapa,

“... Our friend Dewansing, the future Garo statesman, who is at present reading in Cotton College is the great leader of an atheistic band of young men in Gauhati. I do not know the source of his support but it is from the Mission or from Christian people in America I think something should be done about it.”

Dewansing “Isol dongja” ine aganani gimin aro ua Tura

Mondolini membor ong'ani gimin Tura Mondolini Secretary Bilgan K. Sangma una iarangni bidingo sing'sandianiko dakaton ua uko chonnikprete aro mikchepe indake seataha,

" ... To a man who is utterly ignorant of Philosophy I cannot make myself clear in a question of this nature. Without entering into any sort of sacredotal controversy I can frankly tell you that since the year 1929 I found it almost impossible to remain a good Christian for the following reasons : If you carefully read the VIIth Chapter of Gospel according to St. Matthew, you will find that Jesus taught us that God forgives us of our sins only if we forgive those who sin against us. Now there is one man in the world whom I cannot forgive; and this man is Rev. Fred Wm. Harding, at present living at Tura."

Iano Dewansingko sing'atade uni "Isol dongja" ine aganani bidingosa sing'atachim, indiba ua indakesa aganchakskaaha. Uni "Isol dongja" ine agananiara Dr. Hardingko aro Missionaryrangko antangna poraianio dakchakjani giminsa uamangko ka'onange imdake dakangahama ? Ukoba name talesrangde uina man'ja. Indiba pilakko sandie nion Dewansing antangan philosophy poraidugaemung aro "intellectual" ong'na skesa indake gisik branganga gita nika Missionaryrang baksa kajia ong'ani giminde indake ong'angsrangade ong'jaha gita nika, indiba ia obostade uko ching'chadapatasan ongaia. Ua antangko Mondoli apal galchina gita apsan chition indake seataha,

" ... I complained against such wrongs done to me by him (Fred Harding) to Dr. J.C. Robbins, D.D., Secy., American Foreign Mission, New York, believing the latter to be lover of justice and truth. But this Dr. Robbins simply dropped the matter in sullen insolence. I cannot hold any longer to the religion which simply produce such errant hypocrites. I cannot follow such men even to the heights of Heaven where God dwells. Please announce this in the Chruch to your brother



Christians and erase my name for ever from the Church Roll.”

1934 bilsini February 3 tariko uni Rev. Alfred F. Merrilna an'tangko Hiramoni Ch. Marakna bia ka'e on'china seatgipaode ua indake seatskaa,

“ ... They said that nothing incriminating was found with me to make me deserve excommunication from the Church praying for my excommunication. I live and do so in the most Christian way in everything, only taking wine occasionally, for the sake of my health, which I can abstain afterwards. and most probably I might abstain from it altogether as I see the evil effects of it by experience. As I have not yet been excommunicated from the Church I believe myself a christian and hope sincerely to remain so.” “ ... I have no any sort of bitter feeling or misunderstanding against the Christians at any time. Some of my most trusted friends are Christians and I am still a good christian in life and deed according to my interpretation of Christian teachings.”

Dewansing bia kana chol man'na gitasan kosako mesoka gita Rev. Merrilna seataha gita nika, maina ua pringo an'tangko Christian ine seate salon Kristianrangko saie seattaiaha.

Tura Mondolini Secretryni 1932 bilsio “Isol dongja” ine uni aganani bidingo sechakgipa chitio ua an'tangni bedera'ako. chon'notan “Isol dongja” ine agananiko jejaha aro unbaksa ua an'tangni Kristian on'ganikoba jegalaha. An'tangni bebera'ani bidingo ua uni Dr. Hardingna 1936 in December 22 tariko seatgipa chitio indake janapa,

“ ... Allow me to express hereby that I am a firm believer – rather a devout one – in the INFINITE SPIRIT OF LIFE, LOVE and POWER. I have been silently and continually struggling to realise my Oneness or At-one-ment with this Infinite Spirit. I do not care much for names. Call Him God, Mite or anything - but realise Him I must and my oneness in Him - no matter

even should I die tomorrow. I do not care also for membership of some Church, sect or creed. To me religious organisations as they are mostly at present – tinged with greed for money or power. – rather hinder one from independent investigation after truth. This is my belief”

Uni iano indake an'tangni bebera'ani bidingo aganani, uan uni gitalgipa torom ba uni aganronggipa “philosophy” onga ine nikna man'a. Ua gitade ua “Isol dongja chong'mot” inede agansranga ong'kuja. indiba uni bebera'aniara Kristianni skiani gita ong'ja, indiba philosopherni Isolni gimin chanchiani gitasa ong'skaa.

Kristianni bewalo bia ka'na man'jae ua A'chikni bewal gita Do'siako man'aha aro una uko Mondoli apal galon uiani bidingo. “From Darkness to Light” ingipao indake seaha.

“Dewansing felt not the least compunction nor sorrow on his excommunication from the Church. He feels up to now that he owes his allegiance not to a Church, not to a Book, not to a creed, but to the Infinite Spirit of Life, Life of His Life and to His eternal Natural Laws.”

Baghmara Baptist Mondolini Pamong saksajan Dewansingko uni Baghmarao songdongchengaonin uiachim indake agana, “Dewansing skango angni L.P. School master kamitingode ching gita dakgipa ramram manderangmungde agangrikja. Do'bakkolona re'bagipa sahebrangkosa gronge uamang baksasan agangrikrongaia. Indiba uni budepachibarade bia chingmung baksaba agangrikpabejok aro Isolni giminba gisik nangen golpo ka'aha.” Ia Pamong, jekon ja'mano Reverend songaha, uni aganani gitade Dewansing haida uni janggi tangani sal do'bret ki'sangahako uisoe indakgipa somoiode Isolko gisik rapilahakon !

### **3. Uni Gisikni Bewalrang (Temperament) :**

Bi'samitingonin Dewansing jakgitel ong'na skani aro darangni ning'oba dongna sikgijani gisikde dongachim. Haida uo chong'motgipa A'chikni an'chi dongakon ine chanchiatna man'a,

maina uo bamani ba bame on'ani gisik ingipade aro gipinni ning'o dongna skani an'chide tingtotsaba dongja ine nikna man'a. Maiba dake niode ian mandeni dakbewal gita ong'janaba donga, indiba maibadake ba A'chikni an'chi gita niatode uni daka kamara gualani ong'ja ine nikskara.

Ua bamna sikjaen 1919 bilsini March 20 walo hostelni Guardian aro schoolni skigiparang baksa jegrikaha aro uamangko saksan krengpilaha. Indake daken ua bilsigni paraianiko dontongna nangaha. Uni indakgipa gisik dongani giminan Dr. Frederic Harding uko a'bachengaonin namnikbrejakon ! Indiba Rev. Raymond H. Ewingde Dewansingna bilongen ka'saskara. Dr. Harding uni bamna sikgijani gimin indake sea,

“ ... is headstrong and unteachable.” (July 19, 1929)

Chatro ong'mitingoba Dewansing mikkim gnanggipa aro niksenggipa mande ong'aha. Ua A'chik chatrorangni gisepo tangka man'batgipa chatro ong'achim, maina High Schoolo poraimitingode bang'a Missionaryrang una tangka on'e dakchakachim. Ua lekka man'begipaba ong'a. Dewansing indakgipa pilak gunrang dongan baksana antangni gisik matsramanio rasong chaaha aro gaora dakaha ine unbaksa porairimgiparagoniko sandie nie uina man'a.

Dewansing Shillong Government Boys' High Schoolo porainitingo bang'a Missionaryrangna chiti seatrongaha aro chiti kingsaoba ua unbaksa porairimgipa chatrorangko janapjaha aro uamangni neng'nikanirangko Missionaryrangna uiatjaha. Ua antangna tangka nangani giminsa aro jonggipako dakchakani bidingosa sebataha.

Shillongo uni porairimgipa chatrorang aro chatrirangoni darangba uko mitele aganjaha. Pilakan uko “Gaora dakbea” inesan agantokaia. Saksa unbaksa porairimgipa mandeko Dewansingni dimin sing'sandion ua indake aganchaka, “Bia antangni penpal dakgipa English me'chikni photoko mesoke rasong daksimaianan chingade biko namnikja.” Aganani gitade ua A'chikskamungde roan rojana,

dal'dalgipa manderangni depanterang baksasa rorongaiia ine pilakan sakkirangko on'a aro uni seanirangoba ukon janapa. Uni Achikskako mikchepani gimin Dr. Harding indake sea,

"felt himself quite superior to other Garo boys reading in Shillong." (July 19, 1929)

Rev. Raymond Ewingna 1929 ni August 19 tariko seatgipa chitio Harding indake sea,

" ... He looks down upon other Garo boys in Shillong as inferiors." Dewansing antangba antangni ripengrangni gimin indake sea, "During the last Puja vacation I was introduced by a friend of mine to Mr. W.C.M. Dundas, C.I.E., the Inspector General of Police, and Mr. W.J.H. Ballantine, F.R.G.S., M.R.S.A. Spl. Supt. in charge of C.I.D., (Dewansingni Ewingna chiti 24-10-27). "From Darkness to Light" ingipao indake seskara.

"Md. Sayeed Sayedula. the eldest son of Sir Muhammad Saadula, Shri Kanailal dutta, the nephew of Rai Bahadur Kanaklal Dutta and Shri Jyotirmoy Chowdhury, the eldest son of Shri Davendra Chowdhury were his intimate class friends. Through their good offices, he got himself acquainted with many distinguished persons, such as Sir Muhammad Saadula, Education Minister, Assam, Rai Bahadur Kanaklal Dutta, Home Minister, Assam, Mr. G.A. Small, Director of Public Instruction, Assam Mr. W. Dundas, Inspector Genrral of Police, Assam, Mr. H. M. Herbert, Private Secretary to His Excellency, the Governor of Assam, and many other High Government officers of the time, in whose company he had enjoyed the most encheering and happiest moments in his student life at Shillong in 1926-29."

Shillongo poraigipa chatrri saksani aganani gitade Dewansing Shillong Bus Stationo kuli saksu baksa jegrikeba dokako man'aha. Kuli uko silmrongchi skoo dokon uni sko bretaha. Uko hospitalo

donaha aro skoko kni kohenronge rokani gimin kratcha'e ua jasa hosteloni ong'katgija dongaha.

Shillongo taxi driver baksaba ua dakgrikaha aro uani gimin Harding indake sea,

"He got into a row in Shillong and had a fight with a chauffeur and was in jail for a day or so. He threatened everyone connected with the affair that he would write them up and expose them in English and American Papers for which he was correspondent."

"From darkness to Light" ingipao Dewansingni Cotton Collegeo porainitingo Prof. Prafulla Chandra Roy (P.C.Roy) ni demechik Sujata Roy, apan classo Alternative English ra'e aro classo uamang sakgnisan onge namnikgrikangaha ine indake sea,

"Miss Sujata Roy, the eldest daughter of Prof. P. C. Roy, as a class-mate, always proved herself friendly to Dewansing. She took up the same subjects in the College as Dewansing took. In the Alternative English Class they were the only students to be present. Some sort of Platonic love developed between them."

Iani bidingo Cotton Collegeo ua somoio poraigipa chatro saksao ong'bebeama ine sing'on, "Baosa mikronan niatjake uara" inesa aganchaka. Ia chatrini pagipa, jekon Dewansing mitelachim, jekon ua antangni Dr. Harding baksa kajia ong'o sakki rim'aha aro jeonikon Harding Dewansingni gimin sandianiko dakaha, uni Hardingna 1931 bilsini June 28 tariko indake sechakaha,

"I need hardly assure you that there is not an iota of truth in Rongmut's statement. I had always doubted his sanity while he was in hostel under me; but this convinces me that he is absolutely insane." (Prof P.C. Royni Hardingna chiti 28.6.31)

#### **4. Maina antangko Rongmuty (Rongmuthu) mingaha :**

Haida A'chikrangni gisepo chatchi aro mahariko ontisa

dingtangate bimungtangko segiparango Dewansingan skanggipa ong'naba donga. Bangladesh (Skangni East Pakistan) o songdonggipa A'chikrang da'alonaba chatchiko serongja, uamangde maharikosa seaia. Indiba A'chik A'songo songdonggipa A'chikrangde mahariko oikor mingsachisan see chatchikosa mesokbatskaa. Uandake Bangladeshni A'chikrang Mahariko mesokbata, indiba A'chik A'songni A'ehikrang chatchiko mesokbatskaa. Haida ian skangode an'ching Bakdongkon sepange ra'a aro Bakdong baksa kimgrik-donggriknaba man'jani gimin indake ong'akon.

Changsao badingmitingo Dewansing Mesrs Kilburn and Companyni mande saksako grongaha aro unbaksa bigil gipok manderangni chatchi de'ani gimin aro A'chikrangni chatchi mahari de'ani gimin agangrike roaha. Unon bigil gipok manderangni chatchi mahari de'a gita ong'srangjaoba chatchiko jangchio done mahariko jamana done seon ant'angna krabatgen ine ua nikaha aro unbaksa agangrikgipa bigil gipok mandeba indaken nambatgen ine aganpaaha. Unsal dipet (Haida 1920 ong'na nanga) ua ant'angko Dewansing S. Rongmuty ine sena a'bachengaha.

"Rongmuty" koba ua abachengode "Rongmuty" ine English style ba rokomo done seaha. Jamana ua uko "Rongmuthu" ine seskaaha aro basako dipet iako indake dingtangataha ukoba uijaha.

Uni bimung "Dewansing" oba a'bachengode bimung bon'chotao 'h' dongjachim, indiba Jorhat Christian Boys' High Schoolo 1925 bilsio poraimitingosa ua 'h' ko on'dape "Dewansing" ine seaha aro indaken mitam una chiti seatgiparangko uko "Dewan Singh" ine Pubjabi bimungchi seskaaha.

### **5. Uni English Man'ani :**

Dewansing A'chikrangni gisepo English man'batsranggiparangoni saksa ong'a ine agaonba mamung gualani dongjawa. Dr. Harding 1935 bilsio una CHARACTER CERTIFICATE on'on indake seaha, "I know no Garo who read, speak and understand English better than he does." Ua ant'angni

miksonganirangko aro ningtugipa A'chik golporangko Englishchi namen talatna man'a ine uni seanirangko poraie nikna man'a.

Dewansing 1925 bilsio Jorhat Christian Boys' High Schoole Class VII -o poraimitingonin Englishko skatang sena man'aha ine uni chitirangko poraie uina man'a. Uni English man'ani gimin pilt'aie Dr. Harding 1929 ni July 19 tariko Turani Missionaryrangna Dewansingni gimin segipa chitio indake seaha, "There is something a good deal more required than ability to 'sling English' well, and I admit Dewansing can do that exceedingly well."

Uni English namani gimin Jibonsing Areng indake agana, chong'motan ua je kitapkoba poraia aro uno maiba gital English kattako nikode uko mai rokomo sentence-o jakkala uko name nic lekkao sedame rorangachim aro indake dakachi ua gital kattarangko mamung dakeba gualna man'jaha. Indake dakronganichi ua English ku'sikko sena aro aganna namen man'aha.

## **ODHAI - IV**

### **1. Janggi Tanganina Kam Sandiani :**

Shillong Government Boys' High School poraimitingon Dewansing Shillongo donggipa dal'dalgipa manderangni depanterang baksa ripeng dakaha aro indake uamangni pagiparango bang'akon grongaha aro uamangni kamrangko nikaha. Haida iarangko niken ua ua bilsirangonin dal'gipa officer ong'na gisiko miksongani dongahakon ! Beben ua ant'angan poraiman'o mai ong'na ska uko pilak uni seanirango chitirango janapade dongja.

Dewansing poraia matchoto mai kamko ka'gen haida uni gisiko jajaani donga gita nika. Beben ua iani gimin darangoba janapjaha; indiba uni seanirango nigenchim ong'ode ua Collgeni skigipaba ong'na ska gita nika, lekka segipa ong'na ska gitaba nika aro dal'gipa officer ong'na ska gitaba nika. Uni seanirango aro ant'angni namnikanirango sandie niode ua Philosopher ong'naba ska donga aro Politics ba jatko dilani kamko ba jatko dilani kamkoba ka'na ska gita nika. Uni gimin ua ant'angan poraia matchoto janggi tangna gita mai kamko ka'gen uko chanchisoe donna man'jahakon !

A'chikrango Graduate ong'chenggipa Karnesh R. Marak aro Wilson K. Marak ant'angtango Mission dakchakani gimin mitelpilani gita Missionna kam ka'e on'skana kurachakaha. Karnesh R. Marak Jorhat Christain Boys' High Schoolo bilsisana skigipani kamko ka'aha aro Wilson K. Marak John Banyan-ni kitap Pilgrim's Progress ingipako nambee A'chikku pe'e "Songregipani Songreani" ine bimung done tarie Missionna boksisi on'aha.

Dewansingde Missionna dakchakpilskana mamung janapani ba aganani dongja, indiba High Schoolo poraimitingode uan pilak poraigiparangna bate tangka man'batgipa ong'achim, aro Missionaryrang unan bang'bate dakchakaha aro una



ka'dongsobatachim. A'bachengaonin Dewansing Missionna kam ka'na skanide dongja, aro Missionaryrangba ua kam ka'gen ine ka'dongsoani dongja. Haida uamangoni bang'batan ua jatko dilani kamkosa ka'gen ine chanchisotokakon aro uni giminsa uko "Future Garo Statesman" ine bimung donaha.

Dewansing skanggipa Sorkarini kamna rikchengaha. Ua Extra Assistant Commissioner (E.A.C.) ni kamna jotton ka'e niaha. Ia kamko ka'na gita nangnikgiparang Assam Civil Service porikako pass ka'chengna nangachim.

Dewansing skanggipa gure gakatani porikako ra'chenegaha aro uko Garo Hillsni Deputy Commissioner William Shaw, A.C.S., nitimaha aro ua (Dewansing) uko pass ka'aha 1933 ni December 4 tariko ua Garo Hillsni Deputy Commissioner gitan Assam Civil Service porikako sena dorgastoko on'ataha. 1934 ni March jao ua Shillongchi re'angaha aro Assamni Home Minister Bahadur Kanaklal Dutta, Education Minister, Sir Muhammad Saadula aro gipinrangko grongaha aro uamangni agangrike roanirango an'tangni A.C.S. ra'na am'ani gimin janapaha. March 5 tariko Sir Saadula Dewansingna gisik nangbee aganaha, "Na'a angni depanteni ripeng ong'ani gimin, anga nang'na maikobade dakna nangachim. Indiba da'o anga Minister ong'jaha aaro anga membor chakatainasienga. Sawa nang'na simsakgen anga nikatjaenga, maina da'ode angade mamung bil dongjaenga. Anga Minister ong'e bil gnanggipa ong'kuode, anga nang'ko Extra Assistant Commissioner dakgnokchim."

Dewansing March jani 7 tariko (1934) Assam Civil Service porikako seaha aro uno assam gimiko brigipa ong'e pass ka'aha. Ua 1934 aro 1935 bilsirango mandeni gisik-seng'ani aro uianiko porika aro'e nianiona (viva voce) okamaha aro ua changgni porika ra'anion dongpaaha.

1934 bilsiode a'brini manderangoniko darangkoba Extra Assistant Commissionerni kamna ra'jaha. Saksamangmang Khasi pante Jormanick Syiem minggipakosan Sub-Deputy Collectorni kamna ra'angaiaha.

1934 December jao Dewansing Shillongchi re'ange Assamni Chief Secretary, J. A. Dawsonko grongeaha, Ua uko gronge an'tangna Extra Assistant Commissionerni kamko on'china aganon, "1934 bilsinade a'brini manderangoniko darangkoba E.A.C. na rajaha. Na'a namnikode Sub-Deputy Collectorni kamko ra'skabo" ine J.A. Dawson una aganaha. "Indiba angade Sub-Deputy Collectorni kamnade dorgasto galja," Dewansing aganchakaha. "Na'a da'on dorgastoko on'na man'gen," Dawson agantaiaha. "Angade unade dorgasto galjawa. Anga Sorkario kam ka'ode E.A.C. na komibatakode mamung kamkoba ka'jawa," ua aganchake re'bapilaha.

1935 bilsiode obostarang namkalnaba donga ine Dewansing chanchiachim aro E.A.C. kamko man'gen ine ka'dongsoachim, indiba ua ua bilsioaba saksa Khasi, Preston Blah minggipa, jean I.C.S. na tariako man'engachim, ua sae Shillongona re'bapilaha aro ukosa A.C.S. -na ra'angaha. Indake Dewansingde mangwariktaiaha.

1935 ni June 15 tariko Dewansing Shillongchi re'angtaiaha aro Rev. J.J.M. Nichols Roy baksa Assamni Governor, Sir Michael Keane-ko gronge an'tangni bilsiko komiatchina mol'molaha, jedakode E.A.C. kamna dorgasto galna chol ong'gen. Indiba saksana iako dakode mikkangchi sakgipinrangnaba apsanon dakangna nanggen ine Governor iakode dakna jechakaha.

Governorko grongani attamo Dewansingko Rev. J.J., M. Nichols Roy noktangona mi cha'na okamaha. Ua attamo Rev. Nichols Roy janggitangao Dewansingni gualna man'gijagipako una aganaha, "Na'a nang'ni am'a gita Sorkarini kamko man'jahani gimín anga kusi ong'bea. Angan Khasirango B.A. pass ka'chenggiparangoni saksa ong'achim, aro anga B.A. pass ka'ahaon Sorkari angna E.A.C. ni kamko on'aha, indiba anga jakgitel ong'e janggi tangna ske E.A.C. ni kamko ra'chakjaha. Anga ua kamko ra'chakgenchimode da'alo pension man'enggnokchim. Khasirango aro A'chikrango gadang chue poraigiparangde darangni ning'oba ong'gija jakgitele janggi tangna nanga. Jakgitel ong'e manderangna nambate dangdike on'na man'gen.

Nang gita dakgipa mandede jinmani mande aro jinmana dangdike on'gipa ong'na nanga." Ia seaniko uni janggi tanganiko segipa "From Darkness to Light" ingipao nikna man'a.

Kosako segipako apsankon Dewansing A'chik Ku'rango gatataha (A'chik Kurang Bidol VIII, Chapdilmong 1, Jan-Feb, 1973). A'chik Ku'rango seanimumg uni janggi tanganiko segipaode ontisa dingtanggrika; haida ua indita bilsi ruutani obostakode gisik rana man'jahakon aro indake seanirang aditan dingtanggrikaha. Uano seani ditade uni Nichols Royni dongramona re'baa 1936 ni June 13 sa aro uko Gauhationiko Rev. Nichols Roy antangni Barnihato donggipa komila baganonasa rimbaaha aro uano matchok sikar ka'e man'baako uamang cha'aha. Ua somoiosa uni janggi tangao gualna man'gijagipako Nichols Roy aganaha. Kosako agangipade Shillongnikosa aganaha, aro uan budepa ong'e sal somoi aro biaprangko name gisik rana man'jahakon.

Minggipin antangko Tura Government High Schoolko kulichengo uko Head Masterni kamna okamaha ineba "From Darkness to Light ingipao seaha. Uano sea, "In April, 1938, Revd. Nichols Roy, Minister for Local Self Government, Assam, Mr. G.A.Small, Director of Public Instruction, Assam and Mr. Sarat Chandra Goswami, Inspector of Schools, Assam Valley Circle, came to Tura to formerly open the Government H.E. School, to be opened then, and sent a man to him, requesting him to appear before them; but he refused to appear before them, saying that he had no more desire for any service under the Government."

Kosako agangipa ba uni janggi tangani gimin segipao uko Tura Government H.E. Schoolni Head Masterna okamaha ingipa baditana kingking kakket ong'a, ukode name tale uina man'ja. Indiba Turao Government High Schoolko kuliani bidingo sandie nigenchim ong'ode Dewansingko Head Masterna okamani mamung serika, ba darangni agananikoba nikja. Beben Ministrer Nichols Roy \ baksana, G. A. Small, DPI aro S.C. Goswami, Inspector of Schools. Lower Assam Circle

Turaona re'baaba aro uamang Government High Schoolko 1938 ni March 21 tariko ia High Schoolko a'bhengate donangaha. Indiba Dewansingkode Head Masterni kamna okama ingipade haida obostarang gitade ongna manjawakon. Rev. Nichols Roy, Minister, G. A. Small, DPI aro S.C. Goswami, Inspector of Schools, sakgittam March 18 tariko Turaona sokbaaha. Ua apsan salon Turani A'chik Sanggrarang Howard Denison Momin, jean M.A. pass ka'manhachim, ukosa High Schoolni Head Masterni kamna rakkichina donrgastoko see Ministerna on'aha. Indiba Sorkari Kandura W. Mominkosa Head Master donna miksongahani gimin ukon Head Masterni kamo donataha. Ua somoinitingo Jobang D. Marak Member of the Legislative Assembly (MLA) ongenga gimin ua Kandura W. Moninkon Headmasterni kamna sorkari baksa tik ka'e donsoman'aha aro depante Howard Denison Mominkode Cotton College-o English Lecturerni kamnasa Sorkari baksa agangrikengachim. Minggipin, 1938 bilsio Dewansing Baghmaraosa konchi cha'ani gimin sanako man'enga aro ua re'banaba chol ong'jawachim. Uko Head Masterni kamna okambebeenchim ong'oba, ua re'na man'jawa aro uni agana gita Sorkarini kamkode ka'na skani gisik dongjaha inade tik ong'ja gita nika. Uni bidingo "From Darkness to Light" ingipao indake sea, "... but he refused to appear before them, saying he had no more desire for any service under the Government." Unbaksaba Dewansingni an'tangni gimin seani gitade ua bilsu batahani gimin Sorkari kamkode man'jawahachim, aro Turaode uko okame kamo rakkiatna man'aba man'jawachim.

Dewansing janggi tanganio changsamangmang Sorkarini kamko ka'ani gimin "From Darkness to Light" ingipao seaha. Uano seani gitade ua 1929 ni April jao Matric porikako matchoaha aro unon resultna sengmitingo Assamni Conservator of Forest Officeo keranini kamko uni Australian ripeng H.M.Paraker tik ka'e on'aha. Ua kamara pangkamgipa kam ong'achim aro una japrako tangka gong 55/- ko on'achim. Ua ia kamko adita jarangna, uni Matric resultko man'kuja dipetna ka'aha.

Uni Sorkarini kamko ka'ani bidingo Dr. Harding indake aganskaa, chongmotan Mission Dewansingko Khasi Hillso donggipa A'chik Schoolo result man'kuja dipetna skigipani kamko ka'china aganachim. Iani bidingo Dr. Harding uni Rev. R.H.Ewingna August 19, 1929 tariko segipa chitio indake janapa,

“ ...While he was waiting around in Shillong doing nothing there was a Garo School in the Khasi Hills crying out for help. Despite all his professions about his desire to help his own people, do you think he would do such a thing to help this village for a short while. He wrote me that he had thrown up his job, at Rs. 50 or more, because you had written him that there was money for him. The fact is that the job was only a temporary job to fill in the time between the time he took it and his going to College.”

## **2. Ua Maikai Konchi Man'aha :**

Dewansingko skango “Isol Dongja” ine aganani gimin konchi man'a ine agantoka, indiba anga iako indake niatskajawa. Beben ua ia namgijagipa sabisiko man'aha aro janggi tanga gimik una be'enni gita janggi tanganio bang'a neng'nikanirangko on'aha, indiba anga ia somoio ia namgijagipa sabisiara Dewansing antangnaba aro A'chik jatnaba dal'begipa namgniko ra'baaha ine nikatskaa.

A'gilsako gisik matsramgipa manderang, lekka serakgiparangoni bang'batan be'enni bako maiba ong'siani gnang. Mingsinggipa English mande, John Milton, jean “Paradise Lost” ki'tapko seahachim, ua mikron kanachim. Mingginggipa poedo segipa aro mandeksako seachi takna man'gipa Alexander Pope janggil kom'chikachim. Mingsinggipa gisik matsramgipa Samuel Johnsonko skulo skigipani kamko ka'na dorgasto galon, mande ninangjani gimin bi'sarang kengen ine uko kamo rakkijachim. Uni gimin Dewansingni konchi man'ani gimin darangnaba aiao inmanani dongna nangjawa.

Dewansing antangan antangni konchi man'ani gimin paraken aganaha aro iani bidingo “From Darkness to Light” ingipa uni janggi

**tanf aniko segipaon rongtalen janapa.**

**Changsao Waregreo songdongmitingo, ma'a paa a'bachir  
rengon, Dewnasing saksan noko dongrikaha. Ua salo songni  
bi' askarang aro troskarangmung kal'grike roe somoiko re'ataha. Ua  
songo Dingjin N. Sangma minggipa mande konchi cha'gipa  
ngangchim aro uni konchi bilongbeahachim. Ua salni saljatchio  
Dingjin salo salbaramaha. Uko nike bi'sa jinma chadengduule uko  
niaha aro Dewansingba uko nipaaha. Antangko indake niani gimin  
Dingjin namen ka'onangbeaha. Uni be'en gimikon pari bisingkap aro  
minsuan gapachim aro parigita an'chirangba ong'engachim. Dingjin  
bi'sa jinmako antangko niana ka'onange antangona sepangbate  
chadenggipa Dewansingko rimtate antangni parirangko,  
an'chirangko aro minsurangko nongaha. Dewansing chibimachi  
katange antangni be'enrangko su'srange galahachim, indiba haida  
jo'ongrangko tale su'srangna ba talatna man'jahakon. Ia konchini  
a'selan ua 1936 oni 1946 ona duk chakna aro saknana nangaha aro  
ua biisirango mamungkoba dakna mang'ija noko napchipe dongna  
nangaha.**

**1936 bislio Garo Hillsni Civil Surgeon Dewansingko nie ua  
konchi man'aha ine parakaha. Ia konchiko ma'a paaoniko man'rikja,  
indiba a'palonikosa man'a aro saonibasa bata ine Civil Surgeon  
aganaha. Garo Hillsni Civil Surgeonni agananiko chu'ongikjae ua  
Calcuttachi 1937 ni October jao re'angaha aro School of Tropical  
Medicine ingipa hospitalo uko October 10 tariko niaha. Uani Chief  
Medical Officer una cardko indake see on'aha, "Advised routine  
treatment for leprosy."**

**Maikai Dewansingko Dingjin N. Sangma uni be'eno konchiko  
nangna man'aha, uaba aiao inmanani on'ga. A'chikrangde konchi  
mang'iparangkode songo dongna on'ja aro uamangkode songoni  
chel'ao burungrimosa nok rike uno saksan dongataia. Uamang siode  
nokgnang mandeko so'chipe galaia aro basakobade sabisi  
bilongbeahaode sina skangmangba uko nokgnang so'chipe gala.**

Indake ong'on maikai Dingjin songona re'bae sai chakna man'aha, uan aiao inmanani ong'aha.

Be'eno ia namgijagipa sabisiko man'e Dewansing Turao jikgipa aro obitegipamung dongna man'jaha. Ua 1941 bilsini August 28 tariko Baghmarachi re'angaha. Uano una uni ma'drangrang nok aro babilsiko riksoaha. Ia sabisiko amna gita Dewansing dingtang dingtang biaprangchina songreaha aro uko namatna man'gnigipa samko sandiaha. Ua Assam aro Arunachal, Bhutan aro Bengalonaba konchina sam am'e sokangaha. Khasi Hills aro Garo Hillsni ningtubatsranggipa biaprangonaba ua sokangaha, indiba darangba uko namatna man'jaha.

1944 bilsio Dewansing oja me'chikma saksako grongaha. Uan Dingje Ch. Marak, Rongjing Sangmani demechik ong'achim. Dingje A'chik samko uni mamatang sakgn, Rimjing aro Kiljing, jemangan mingsinggipa ojarang ong'achim, uamangoniko skie ratikaha. Indake ua 1944 oni 1946 bilsiona noko chiptate done Dewansingko sanaha aro uko namatsrangna man'aha. Beben Dewansingni jakrachini jakni jaksi ge'bri dongjaha, indiba gipin be'enni bakode konchi namsrangaha. Ua Dingjekon jikgipa rajolaha.

1968 bilsio Dewansing Sorkarioniko dakchakani gita konchina tangka gong 250 ko man'aha aro uko Civil Surgeon on'aha. Bilsigipinon, chongmotan 1969 bilsio ua tangkana re'bataion Civil Surgeon indake aganaha, "Nang'ni konchi namsrangaha ine anga uia. Uni gimin anga nang'na adhakosan on'aigen. "Indine agane Civil Surgeon una tangka gong 150 kosan on'aiaha. Dewansing Civil Surgeonni indakgipa kamna namen namnikjaha aro untal dipet konchina tangka ong'ipana dorgasto galtajaha.

Dewansingni konchi man'anide "Isol Dongja" ine aganani gimin ong'ja ine anga aganskana namnika. Ia sabisi una aro jatna dal'begipa namgniko ra'baaha. Dewansing mande gaora dakgipa, jatskako mikchepgipa aro antangko pangnaba onatgijagipa ong'a ine an'ching nikmanaha. Konchi sabisisa uko antangko bamatna aro

onatna draataha, ongjaode ua mamung dakeba ramramgipa A'chik manderangmung agangrikan dongjawachim. Minggipinara, Dewansing konchi manjaode, aro ua A.C.S. officer ong'ode, haida jatskana mamung namgnikon dakjawachimkon aro dakna skoba manjawachim. Konchi man'ani aro uni Sorkari kamko man'gijani a'sel ua lekka seani kamko ka'na draatako man'aha aro iasa una krachongmotgipa kam ong'a.

### **3. Nokdang Dakani :**

Dewansing High Schoolo poraimitingode A'chikskako jik kimna chanchia dongjachimkon. Un baksa porairimgipa aro apsan hostelo dongrimgipa mandeni angni sandio angna aganani gitade Dewansing antangni chiti segrikgipa English me'trani photokosa A'chik panteskarangna mesoke rasong dakbea ine agana.

Dewansingni gimin Dr. Hardingni Rev. Ewingna 1929 ni August 19 tariko segipa chitio indake janapa,

*"...His constant reference to young women and his professed intention of marrying an American girl ..."*

Iano Dr. Hardingni seani gitade Dewansing haida American me'chikkosa bia ka'na miksonga dongachimkon.

A'chikrango skia man'batsranggiparangoni saksa ong'e ua jikgipa ra'anio mamung jajrengani dongjaha aro indake A'chikrangni gisepo minggipa Lasker, Janggin A. Sangma, uko chawari rimna kam ka'aha. Janggin Lasker Assamni Member of Legislative Council ong'achim, jekon kan'dike MLC ine agana. Ia Laskerni Skanggipa Dal'gipa Dakgrikanio British Sorkarini War Fund-na tangka bang'bate chimonge on'anina British Sorkari Member of British Empire (M.B.E.) upadhiko una on'aha.

Janggin Lasker antangni demechikrangoni saksa Hiramoni Ch. Marakna Dewasingko singaha. Aganani gitade Hiramoni me'tra ro'rengreng dake chanangachim. Ua Mission M. E. Schoolo poraiengchim.



Dewansingni Hiramoni bia ka'ani bidingo adita neg'nikanirang on'gaha. Ua 1934 bilsini February 3 tariko bia ka'na am'achim. Bia ka'ani salni pringo an'tangko bia ka'e on'china ua Turaona re'badaldalgipa Missionary Rev. Alfred F. Merrillna indake seataha,

"Kindly excuse me for encroaching upon your precious time by this note of mine.

It is a fact that I have written to the members of the Tura Baptist Church once in 1932 and again this year praying for my excommunication from the Tura Baptist Church, of which I am a member, on grounds of my taking wine regularly. About a month ago three members of the said Church, namely Messrs. Bilgan K. Sangma, Dhoromsing K. Sangma (Dhoronsing) and Simison R. Sangma came up to me and acknowledged the receipt of my letter written from Gauhati in 1932. After crossexamining me regarding my faith and beliefs thoroughly they concluded then I do not deserve excommunication from the Church only on grounds of taking wine as many other Christians do so as well. They said nothing incriminating was found with me to make me deserve excommunication from the Church. So they keep my name in the Church rolls and I am virturally a Christian as good as any other member of the Church.

I have fixed the date of my marriage for today the 3rd February 1934. This morning two men approached you with a request to perform the ceremony according to the Christian rites. The girl, Miss Hiramoni, who is about 17 years old, is not yet a Christian. I am still a Christian as my name is still in the Tura Baptist Church rolls. I believe that you hold a licence to officiate and perform the marriage ceremony when one of the couples is a Christian and the other is non-Christian according to the Indian Marriage Act.

**I regret (regret) that I have written to the Tura Church praying for my excommunication. I live and do in the most Christian way in everything, only taking wine occasionally, for the sake of my health, which I can abstain from it altogether as I see the evil effects of it by experience. As I have not yet been ecommunicated from the Church I believe myself a Christian and hope sincerely to remain so. As you are a holder of the marriage license, and as you have prohibited Rev. Rojeng Areng not to officiate without your permission, if you do not come over please and perform the ceremony today we shall be extremely sorry indeed and we will be compelled to think that you, as a leader, have premeditated some sinister plan against me long before, if I carry on Doshia ceremony according to pure Garo custom.**

**As a license holder under the Indian Marriage Act, I believe you can safely perform the ceremony today upon us and bless us on this occasion as a true Christian would do under such circumstances. "Be thou a blessing" is a Christian teaching and I hope you will not disegard it altogether today.**

**I have not been well acquainted as yet with you, but under the circumstances I have been compelled to write this to you today. I have no any sort of bitter feeling or misunderstanding against the Christians at any time. Some of my most trusted friends are Christians and I am still a good christian in life and deed according to my interpretation of Christian teachings.**

**With kindest regards.**

**Trust this finds you in the brightest of health and spirits.**

**Very Sincerely,**

**Sd/- Dewan Singh Rongmuty**

**3/2/94**

Ia bia ka'atani bidingo golmal on'ganide Dewansing antangan antangni bimungko Tura Mondolini Roll Book-oniko den'gale galchina semanaha, indioba ua antangko Christian ine agankuaha, maina uni bimungko Mondoli den'galkuja. Unbaksa uni bia ka'na am'enggipa me'tra "Kristian ong'kuja" ine uni agananiara ua me'tra napbolkujachim. Una agreba Mission Schoolni register-o gitade Hiramoni bils bils 13 san ong'kuaiengachim, maina skangni Sarda Act gitade me'tra bils 14 na komiode bia ka'na man'jachim aro bia ka'atgipana uana sastiko on'genchim.

Ua Rojeng Arengko antangko bia ka'ataniko Rev. Merrill champenga ine seaha aro matnangaha. Indiba Kristian Kristian grikgrikkosa bia ka'atna license man'aigipade uamangko bia ka'atna man'jawa. Una agreba Dewansing antangni Kristian onganikon jegale Mondoli a'pal galna semanpilaha aro uni bia ka'nakgipa me'trara napbolkujani gimin Rev. Rojengde uamangko bia ka'e on'na skoba niam gita bia ka'e on'na man'jawachim. Rev. Rojeng 1933 bilsio uni Mission procharok gita antangni report on'anio Darang-Dura jolo Isolni Nama Kattako aganprakanio namen neng'enga aro manderang chu ringako watjaenga, maina skia man'begipa mande saksa chu ringani pap ong'ja ine agane manderangko jajaatenga ine janapaha. Uni bimung minggi jagipa mande Dewansing ong'na nanga. Ia pilak obostarang ong'engon Rev. Rojeng Areng antang skoba aro Rev. Merrill hukum on'oba somoio gitade bia ka'e on'na man'jawachim.

February 3 tarikni pringon Dewansingni chitiko man'arin Rev. Merrill Soten P. Marako Harmonini bilsini gimin sing'ataha, maina Mission Schoolni record gitade ua me'tra bils 13 san ong'aikuachim. Ia chitio Rev. Merrill indake seataha,

"Dear Sotendra,

I have just found out that from our Mission School record that Hiramoni is only 13 years old. I wonder if her parents realize that under the Sarda Act that people under 14 years of age cannot be married. For if this law is broken there will be severe penalties.

I send this note so that there will not be trouble later, as it would be unfortunate to have the ceremony performed and trouble ensue."

Cordially,  
Sd/- A. F. Merrill  
3/2/34.

Ia chitiko haida Rev. Merrill Dewansingni chitiko man'sona skangsa seataha gita nika, maina ua pringo mande sakgni re'bagiparang Rev. Merrill-ko Dewansing aro Hirammoniko bia ka'e on'china mol'moleahakon. Ia chitio seaniko niode Rev. Merrill bia ka'ate on'na chanchia gita nika.

Hirammonini bilsini gimin seatgipa chitiko Sotendra P. Marak Janggin Laskerna on'atskaha aro Dewansingsa uana aganchake uno obitegipako soi ka'ataha. Uano ua indake seataha,

"Dear Mr. Merrill,

It is not a fact that Hirammon is only 13 years old. She was born on 17th June 1917. I am ready to support this fact even by a solemn affidavit. Mr. Sotendra handed over the letter to me asking me to reply, if necessary.

Janggin Lasker, M.B.E."

Dewansingni chitina Rev. Merrill apsan salon indake aganchakaha,

"Dear Dewan Singh,

I have your letter and regret that you are having difficulty about the solemnisation of your marriage ceremony.

This morning I felt compelled to refuse to perform the ceremony, as formerly you had renounced all connections with the Christian Church, and under such circumstances a Christian ceremony would not be at all proper. And now although you write that your name is still on the rolls of the Tura Church, it does not alter the situation, for personally I have not known of any change in your

attitude to the Christian faith nor have I seen evidences of such a change. I do sincerely hope that you have reconsidered your previous statements and position and that you will make amends for your previous conduct; and I shall be glad to aid you in any way to return to a wholesome active belief in the Christian faith.

Under these conditions I can but continue to refuse to perform the ceremony, although I regret that your previous statements made this necessary. I can fully appreciate your predicament today and regret that because arrangements were not made previously you should be so embarrassed. Upon receipt of your letter I find a further reason why I could not perform the marriage today, for you write that your intended wife is "not yet a Christian"; and so the marriage would not come under the special ruling for marriages between Christians and non-Christians. Such marriages in the Garo Hills can only be performed by the Deputy Commissioner and believe you know that such a marriage cannot be entered into hastily. As I recall, although I have not the law before me now, I believe such a marriage must be notified in writing a month or so in advance, beside other special matters to be attended to. So this situation absolutely precludes having the marriage performed today, inspite of my former position which I must still retain.

I regret that you write that I have prohibited Rev. Rojeng Areng from performing the ceremony, for I have not seen him for over a month and have not had any communication from him about the matter. But as he is licensed to only perform marriages between native Christians, your statement regarding the postition of your intended wife, would absolutely prohibit him from performing the ceremony.

I am sorry that you feel that there is some "premediated sinister plan that I am carrying out against you; for I can assure you that there is nothing of the sort. Furthermore I had no

knowledge that you were even completing marriage, until I returned from Mufosil yesterday afternoon.

I am surprised that one of your training should not have carefully made arrangements in plenty of time so that there would not be any cause for embarrassment to any one at the last moment. However I see no other way than to postpone your marriage, and I shall be glad to cooperate with in every way in your plans for the future and be glad if you shall come to talk about your position in regards to the Christian faith now.

Sincerely Yours,

Sd/- A. F. Merrill,

3/2/34"

Ia pilak chiti segrikanirangko nigencim ong'ode sawa aro sachi bia ka'atgen uko name sandisojaha gita nika. Haida Dewansingde jedakeba uamangko bia ka'e on'na man'jawa ine uisoen Do'siaona sokgen ine uisoakon, maina ua antangan Kristian toromko jegalaha aro da'o uni bia ka'nakgipaba napbolkuja. Uni gimin ua uni Rev. Merrillna chiti seatgipao antangko bia ka'e on'jaode Rev. Merrilo antangni kosako indakgipa namgija miksongani donga ine joljol kamikkenatjole seaha. Ua indake sea,

"... if you do not come over please and perform the ceremony today we shall be extremely sorry indeed and we will be compelled to think that you, as a leader, have premediated some sinister plan against me long before, if I carry on Doshia ceremony according to pure Garo custom."

Pilak daken Christian gita ba Civil Marriage gita bia ka'ani ong'jaha ine uiahaon, Dewansing ka'onange Rev. Merrillna chiti seattaiaha. Ua indake sea,

"Dear Rev. Merrill,

Received your letter of today. I fully noted the contents and grasped them fully.

I am sorry you are under the impression that the arrangements are such as to embarrass me. This is not the case at all. I wanted the ceremony to be performed according to the pure Garo custom. The members of the Tura Baptist Church, so crooked as they are, did not excommunicate me from the Church while you as their leader flatly refuse to recognise me as a Christian at the same time. Is it not that you are all setting a legal trap for me as well as for the relations of the girl in this way ? Now, if we perform the ceremony according to pure Garo custom, was it not your plan previously premeditated to prosecute against me and the relations of the girl ? While refusing to recognise as a Christian why not excommunicate me then from the Church outright if you the Christians have not got some sinister motive to entangle me legally ? We all realise this motive already.

We did not notify you about this matter beforehand as you can be approached at any moment with a request to perform the ceremony and as you hold the license to officiate the ceremony when one of the couples is a Christian and the other non-Christian.

If you refuse to recognise me as a Christian why the members of the Tura Baptist church do not excommunicate me outright at the receipt of my letters in which I prayed for my excommunication ? This is sure and certain that you the Christians are having some sinister plan against me, however hard you may refute. What hinders us to think so under such circumstances ?

Now as you refuse to officiate we may be compelled to carry on the ceremony according to pure Garo custom. Whether the members of the Tura Baptist Church and you the American Baptist Missionaries as their leader have not planned anything sinister in this matter will be realised later on if any of the

members or any of you the missionaries begin any golmal in this matter. Wishing you a success in all your honest undertakings.

With kindest regards.

Very Sincerely,  
Sd/- Dewan Singh Rongmuty  
3/2/34

Ia chitio seanirangko poraion Dewansingni mikkango uni ka'onangani ching'chaaniko nikatna man'pila. Iana name niatgenchim ong'ode me'chikni ma'drangba ba uni matnanga gita Tura Mondoliba ba Rev. Merrillba darangba dos ong'ja, indiba ua antangan is pilak neng'nnikanirangko ra'baaha gita nika. Mandeskana antangni namgipa Englishchi aro raka kattarangchi see kamikkenatesa ua kam ka'na jotton ka'aha, indiba name agangrike aro ma'sigrike kam ka'anikode ua dakna sikjaha gita nika. Bia ka'na jasa skangrang ua Rev. Merrill aro Tura Mondoli baksa name ma'sigrike aro antangba antangni gualaniko uiate kam ka'ode indakgipa Do'sianiona sokjanaba dongachimkon !

Dewansingni bia ka'aona re'bagipa aro salgimik alako cha'giparangoni darangba uamangko maikai bia ka'ataha uitokja. Haida ia do'sianiko jinmani mikkango aro jinmani nikao dakjahama ukoba uijaha. Hiramoni ripengrangba iako uijaha aro uamangde bang'an Kristian gita bia ka'a inesa ma'sitokaha.

Jeba ong'bo obostarangchi draatako man'e Dewansing do'siachi jora ripengko ra'na nangaha.

Dewansing aro Hiramoni demechik saksako 1935 bilsimango man'aha. Ua antangni demechikni gimin indake Dr. Hardingna seaha,

"...Just now my string of thoughts has been disturbed by my baby who came running to me. She is trying the meaning of sounds and sights." (Dec. 22, 1936)

Dewansingni iangzi tanganio bang'a neng'nnikanirang ong'an



baksa ua konchi man'e mandeskana kratcha'a, mandeskani gelako man'a aro ong'gija dake chonnnikako man'aha. 1936 bilsion uni mikkango, jakrango aro ja'arango konchi nakataha.

Aganani gitade Dewansingo konchi dongako uiahaon uko obite nokoniko watataha, maina skangode manderang konchina bilongen kena. Indiba Dewansing iani bidingo mamungkoba agarjaha. Darrang obiteba aro darang me'chikba konchi man'gipa mandenade kengen aro demechikko uoniko chel'atna jotton ka'gen. Uni gimin angni sandio manderangoniko obitegipa nokoniko wate galataha ingipa aiao inmanani ong'ja aro ong'na kragijaba ong'ja.

1941 bilsio Dewansing Deputy Commissionerni Kachario Niam gita jik aro se ekgrikaniko dakaha. Ua bilsion ua Baghmarachi re'ange uano donge antangko sanna jotton ka'aha.

1944 bilsio ua A'chik me'chikma saksa Dingje Ch. Marakko grongaha. Uara randi me'chik ong'achim. Uo sianggipa segipaoniko man'gipa depante saksa aro demechik saksa dongachim. Dingje oja namgipa ong'achim. Ua dedrang sakgniko rimbae Dewansing baksa uni jik dake donge uko name sanaha aro uko namatsrangaha.

Dewansing aro uni jikgital Dingjeo dedrang dongjaha. Dewansingba jikskangni demechik donga aro Dingjeba skanggipa segipani dedrang donga, indiba uamang sakgnionide dedrang dongjaha.

Dewansing nokdangko chalaianio antangni skia man'ahani gita kamaina man'jae namen neng'na nangaha.

#### **4. Uni Missionaryrang baksa Meligrikijani :**

Dewansing uni janggi tanganio Missionaryrangko ka'onangchipe salrangko re'ataha. Beben una uamangko aro Kristianrangko ka'onangna gita chu'onga gita a'selrang gnang, indiba a'selrangko name sandigenchim ong'ode una ka'onangna a'sel bange dongja ine nikgen aro ua antangan antangna champenganiko ra'baaha aro antangan antangni nambegipa cholko gimaataha ine nikskana man'a. Banga uni segiminrangon ua Missionaryrangko matnangesan

seaha aro haida bang'an chong'motgipa a'selko name ma'sija gita nika. Uni gimin iano dolgnichikon a'selrangko sandie niode nambatgen.

Dewansingko Missionaryrangni gisepo namnikbatgipa aro una ka'sabatgipade Rev. Raymond H. Ewing ong'achim. A'bachengo uamang pilakan una namen ka'dongsoachim. Uamang uko "Future Garo Statesman" inesa janaprongaha. Indaken una uamangoni bang'an tangkachi uni poraimitingo dakchakaha. Una Rev. Ewing, Dr. Marcus Clark Mason, Americaoni Ford S. Mason aro Dr. Evans tangka on'e uni poraiani korosrangna dakchankaha. Ugita dakgipa kangal pantede poraigiparango tangka man'batgipa ong'na krajachim, indiba Dewansing tangka man'batgipasan ong'ja, una Typewriter ranaba Ford S. Mason tangka Americanoni watataha.

Dr. Hardingde Dewansingko uni poraina a'bachengaonin uia aro Turao uni hosteloni chatrorangko waljatchio ong'kate katdilakoba ua uia. Uni office-o kam ka'mitingoba Dewansing Turao donggipa Missionary me'chikrangna bimung gri chiti seanirangko rim'a man'aha aro uni chatrirangko ong'ai ong'jai kattarangchi seanirangkoba Dr. Harding uiahakon. Indaken haida ua a'bachengaonin uko dakchakanio kusi ong'bea ong'ja gita nika. Iani bidingo ua uni Missionaryrangna 1929 July 19 tariko segipa chitio indake seaha,

"...while working in my office was guilty of writing some of the most obscene stuff about girls in Tura, has been most impudent in his letters written to some of our Miss Sahibs ...."

Ua aro Missionaryrangmung meligrikgijani dal'batsranggipa a'selde Dewansing "Isol Dongja" ine aganaha. Haida Pholosophyko poraidugae uni gisik brangatako man'ahakon. Iani gimin S.G.D. Boggs, Jorhat Bible Schoolni Principal uni Dr. Hardingna segipa chitio indake janapaha,

"... Our friend Dewansing, the future Garo statesman, who is at present reading in Cotton College is the great leader of an atheistic band of young men in Gauhati ..."

Dr. Hardingba uni Missionaryrangna segipao indake sea,  
“...poorly balanced, a professed atheist ...”

Rev. Ewingna Hardingni July 19, 1929 tariko segipao indake sea,

“... He has been telling the boys there that it is nonsense to believe in God - that he has it on good authority that there is no God after all ”

Dewansing antangba iako jejaha. Ua Tura Mondolini Secretaryni 1932 bilsio seatgipana aganchakanio indake seaha,

“It is a long time since I received a letter from you wherein you asked me something as to my faith in God. You wrote me also that you have heard from some people that I was denying the existence of God.

To a man who is utterly ignorant of Philosophy I cannot make myself clear in a question of this nature ...”

Dewans'ng “Isol dongja” inesan agana'jaha, ua chukoba ringaha. Haida uni chu ringani a'selde, ua Shillongo poraimitingo A'chikskarang aro Kristian ripengrang baksa rogija, gipin jatrang aro dal'dalgipa manderangni depanterang baksasa roaha. Uamang baksa melien uara chu ringna ranta ka'atako man'ahama, ukode name uija; indiba uni chu ringanide indakachin a'bachengna nanga.

Ua antangni Rev. Merrilna antangko bia ka'e on'china 1934 ni February 3 tariko seatgipa chitio an tangni chu ringani gimin indake seataha,

“... again this year (1934) praying for my excommunication from the Iura Baptist Church, of which I am a member, on grounds of my taking wine regularly ...”

Apsan chitini bon'kamao ua indake sea,

“... I live and do in the most Christian way in everything only taking wine occasionally, for the sake of my health, which I can abstain afterwards, and most probably I might abstain from

it altogether as I see the evil effects of it by experience ...”

Isol dongja ine agangipa aro chu ringgipako Missionaryrangara maikai poraina tangka on'e dakchakkuna kragenchim ? Uamang Mondolina aro manderangna jakkaltonakgipa mandeko am'an baksa kamo cholono, cha'ao ringao Kristiana kra kra dakgipakosa dakchakna man'genchim.

Una agreba Dr. Harding baksa uni nanggrikbatani a'selde Gauhatio Intermediate of Arts-ko porainitingo Rev. Ewingni tangka watatako Harding ra'chipe dongenga ine Dewansing matnange una seaha. Harding unaba uko namnikjaha. Dewansing indake seaha,

“Sir, if funds would be forthcoming from Mr. Ewing through you for my education in college, and if you have any sincere wish for my welfare and education, I would implore you, for God's sake, not to interfere with them, for they are, as Mr. Ewing wrote me, private donations for my education. If they come at all through you, they are meant simply to be disbursed by you to me at your discretion according to my needs in college. If you find it too troublesome to take charge of them for me, I asked you in my previous letter to let me know definitely so that I may write to Mr. Ewing to send them direct to me.

If, Sir, anyhow, when they come through you, you willfully try to interfere with them so as to deprive me of them, I cannot have any say in the matter. I have a firm conviction that I shall not morally be benefitted by any gift but that which is offered in the spirit of love. It is only in believing that the funds, which Mr. Ewing said, he would send through you, are given in the spirit of love, that I have consented to accept them and try to go forward and upward with my studies in College by their help so as to show my gratitude to the donors. If, however, they do not come at all either through you or to me direct, or if when they come through you, you try to keep them back as a

mission fund, I can't do anything under such circumstances but to give up my studies in College and shift myself in the world as Providence would direct my steps. It is true that I have some ambitions to achieve something in the sphere of thought and action so far as the benign Providence would be pleased to spare me in health and strength and to provide me means whereby to improve my heart and strength and to provide me means whereby to improve my heart and brain. I wouldn't regret a bit even though I should have to leave College today, for I believe that there is room enough for me in this wide, wide world, and that there is as much dignity in tilling the soil as in filling up the Secretariat bench or the judge's chair." (Dewansingni Hardingna Chiti - 16.8.29)

Harding ia chitiko man'e antangko tangka ra'chipe donga aro Dewansingna watatako Mission Fund-na jakkala ine matnanganina namen namnikjaha. Maina Dewansing indake seaha ukode uijaha; indiba haida ua iara ba indake seara maiko ong'katatgen ba jenan seatengachim uo maikai nangchakegen uni giminde ningtue chanchijahakon. Ba haida uni miksongade Hardingko ka'onangatna man'ode ua Rev. Ewingni tangka watatako ra'chaksona jechakgen aro unode ua tangkako antangan joljol man'sogen ine chanchie budi dakasachimma, ukode name ma'sijaha. Jeba ong'bo ia seani nama ongjaha.

Dewansingni chitina Harding adita gisik sae uni 1929 ni August 22 tariko seatgipa chitio indake janapaha,

"You are quite under a misapprehension about my holding up funds intended for you.

The last home mail brought a cheque for \$15.00 from Mr. Ewing for you. I was going to get it cashed at the bank. However as you feel that there is some danger of my holding up such funds, I send you the cheque just as it is, endorsed to you. You will have to get it cashed yourself.

I hope that all you say about giving in the spirit of love is not lost on yourself. I mean I hope you will always practice the spirit of love in relation to others also. It is a good gift for all of us to cultivate."

Indake golmal ong'mitingo Dr. Harding bimung gri una seatgipa chitiko man'soaha. Uasan ongaigija Rabindranath Tagoreni Chitikoba Dr. Harding man'sosha. Ua Chitiara indake ong'achim,

"Extracts from Dr. Rabindranath Tagore's ADVICE TO MISSIONARIES. A young man in England recently wrote to Rabindranath Tagore and ask for advice in connection with his ambition to come to India as a missionary. The following is a copy of the reply which he received :

Dear Mr. ....

I have read your letter with pleasure. I have only this to say : Do not be always trying to preach your doctrine, but give yourself in love. Your western mind is too obsessed with the idea of conquest. Your inveterate habit of proselytism is another form of it. Christ never preached himself, or any dogma or doctrine. He preached the love of God. The object of a Christian should be to be like Christ, never to be like a coolie recruiter, trying to bring coolie to his master's tea garden. Preaching your doctrine is no good sacrifice at all - it is indulging in a luxury for more dangerous than all luxuries of material living. It breeds an illusion in your mind that you are doing your duty that you are wiser and better, than our fellow beings. But the real preaching is in being perfect, which is through meekness and love and self-dedication.

If you have in your pride of race, pride of sect, and pride of personal superiority strong, there is no use trying to do good to others. They will reject your gift; or even if they do accept it, they will not be morally benefited by it; instances of which can be seen in India everyday. On the spiritual plane, you

cannot do good until you do not preach "Christianity", but the love of God as Christ did.

You have repeatedly said that your standard of living is not likely to be different from that of the "natives" - but one thing I ask you : Will you be able to make yourself one with those whom you call "natives" not merely in habits, but in love ? For it is utterly degrading to accept any benefit but that which is offered in the spirit of love. God is love, and all that we receive at his hands blesses us. But when a man tries to usurp God's place, and assumes a role of a giver of gifts, and does not come as a mere purveyor of God's love, then it is all vanity.

Yours faithfully,

Sd/- Rabindranath Tagore

Please pore over the contents, and reap benefits.

From - your Christian brother.

Ia Rabindranath Tagoreni segipa chitiko man'soon Turao donggipa Missionaryrang kusi ong'tokjaha aro uko sawa banoni watataha uko sandina a'bachengaha. Uamang uko man'soon rang'sanan Dewansingoni ong'a ine chanchichipaiaha, maina Dewansingna agrede darangba uako dakna ka'sokjawachim aro Missionaryrang uko talen uia. Una agreba Dewansing Dr. Hardingko antangna tangka watatgipako on'ja ine matnangmiting somoi tiktako watataha aro ukoba Dr. Hardingna watataha. Badia biaponi ua chitiko chipataha uko sandion ticketo seal ba mohor su'ako nion uko name nikjaha, indiba mohor su'gipao mesokgipa tarikde August 22 aro sokbaanio mohor su'gipaode tarik August 25 ko mesokachim. Ia tarikrangko nien Dewansing uko Gauhationi watatna nanga, maina ua chiti Gauhationi Turaona sokbana somoi ra'a tiktak ua chitiba Turaona sokna somoi ra'aha.

Dewansing iako watmanchaha inen Missionaryrangde rim'chipaiaha, maina Dewansing iako seng'en dakahaoba maiobade una Dr. Harding seng'batskaha. Uko altuae chanchichiona man'nagita

Dewansing adita a'selrangchi antangko iako dakgipa ine parakaha. Beben ua iako ban'kamaonan jeaha aro Isolni Bimungo mikchetaha, indiba ua maiba a'selrangon ka'watte kur'dikilaha. Ra'bindranath Tagoreni chitiko nie uko sawa watatna kraa sandiaha. Ia sandiano ua chitiko watatgipa Dewansing ong'na nanga ine adita a'selrangko aro pangchakanirangko Dr. Harding bikote mesokaha. Uarang :

"The sender of this letter is Dewansing Rongmuty, a student in Cotton College.

(i) The parenthesis agrees with parenthesis made in his own handwriting in other letters.

(2) He quotes Rabindranath Tagore from this letter of which a copy was sent me in his letter dated 26th August, 1929 viz. I shall not morally be benefitted by any gift but that which is offered in the spirit of love."

Apsan sentencekon Dewansing uni Rev. Ewingna January 5, 1928 bilsio seatgipao janape seaha. Ua indake ong'achim,

"... So in future I am determined not to ask help from anybody nor to deny spontaneous help from any one or that which is given in the spirit of love. For to my mind, it is utterly degrading to accept any gift but that which is offered in the spirit of love."

Rev. Ewingna uni Shillongoni seatgipa chitio ia sentenceko seatna nangani ba uko janapna nanganin dongjachim, maina Ewing una bang'en dakchakenga aro dakchakgiparangkoba am'e on'engachim. Beben Dr. Harding uni chitiko watatgipa mandeko sandiano iako nikjaha, indiba iachin Dewansing antangko kae on'aha gita nika. Uani ortode ua Shillong Government Boys' High Schoolo poraimitingon Rabindranath Tagoreni chitiko man'na mangaha. 1928 na skangde ua Tagoreni chitioniko mamungkoba janapani dongkuja aro uan ia Tagoreni chitiko 1928 bilsimangosa man'aha ine mesokenga. Aganronga gita seng'batsranggipa mandeba basakobade antangni bilgrianiko maichiban mesokala ingipa gitan haida



Dewansing ia kamko seng'e dakahaoba iano dakgualé an'tangkon parake on'aha gita mika. Iarangna agreba Harding sandianiko dakanguaha :

(3) " The postmark of the sending office is obliterated, but is dated three days before the (August 22) Tura post mark (August 25), just long enough to get from Gauhati.

(4) It was sent in an open envelope, and must have been sent by a native.

Ia envelope da'aloba dongengkua aro uko atta tape watatjaha aro jeba chitiko ote nina ba poraina man'genchim. Uko watatgipa gualesa atta tapatjahama ma uko indaken watattelama ukode uina man'ja, maina jeon atta tapna nangachim, ua tiktakon ticketko tapskaaha. Ma ua chitiko sketsket dake watatemung uko tape watatna gualahama, ukoba uina man'ja. Dr. Harding uko atta tapgija watatani gimin ka'onangbataha, maina uan chonnikani gita ong'achim.

(5) None but Dewansing would be fool enough to do a thing like this. It is a characteristic reaction.

(6) The crossing out of in Rabindranath Tagore's letter - two lines in upward direction - see the last line but one of his letter of 1st September and 12th July.

(7) No one but a native would send such a letter in an open envelope.

(8) Ink in correction seems to be same as in his usual letters.

Ian Dewansingoni chiti ong'chongmota ine chanchie ka'onange Dr. Harding una katta rakachi September 27; 1929 tariko chiti seataha:

"Babu Dewansing Rongmuty,

Lewis Memorial Hostel, Guwahati.

My dear "Christian Brother".

I received some days ago an anonymous letter. Fortunately or unfortunately no man ever does an underhanded deed but that

he leaves somewhere lying around evidences of the perpetrator. This has happened in the case of this anonymous letter. The writer feared to sign it, but he has left undeniable evidence of his connection with this letter.

I am however thankful for the copy of the letter of Rabindranath Tagore. It has always been my habit to pay no attention to anonymous communications, except to hold in supreme contempt those who are such dirty, snivelling, wretched cowards that they dare not sign their name to such communications. Such a person I would not care to classify with cockroaches or with spiders lest I libel these creatures. He is more closely related to the bedbug species, for these crawling creatures try to bite their victims under the cover of darkness while he has similarly attempted to do so under the protection of anonymity. If the sender of this anonymous letter had himself imbibed to the slightest degree the teaching of Rabindranath Tagore, as given in the letter sent me, he would never have been able to have sent the letter in the spirit in which it was sent. I may add that, as I prefer to correspond with honourable men, and not with little sneaks, I have no intention of paying any further attention to any communication until I am fully persuaded that his own life manifests something of the spirit of love, he hypocritically preaches but concerning which he knows nothing of by actual personal practice.

Love sometimes has to be severe. It is being so now to save a young man who is making an utter fool of himself.

Sincerely Yours  
Sd/- F. W. Harding

Ia chitiko poraigenchim ongode Harding baditana kingking Dewansingko ka'onangaha uko namen nikatna man'a. Haida indakgipa kattarang jekai "such dirty, snivelling, wretched cowards", "classify with cockroaches or with spiders lest I libel these creatures", "closely related

to the bedbug species, for these crawling creatures try to bite their victims under the cover of darkness ..." agrepilaha aro haida torom skigipaoni indakgipa kattarang ong'katna nangjawachimkon ! Bon'kamgipa paragraphko niode uanon Dewansingna Mission aro Missionaryrangni uni poraianina tangka ore dakchakani dongjawaha ine uiatsoani ongaha.

Ia chitiko man'soe Dewansingba indake Gauhationi September 1 tariko seatskaha. Haida iano Dewansing tarikon gualahakon, maina iano tariko September 1 ong'na man'jawa, October 1 tariksa ong'na nanga. Ua indake sechakaha :

"My dear Revd Harding,

I am thunderstruck to receive your letter regarding "an anonymous letter of which I know nothing. Perhaps the handwriting may resemble mine, I wonder if you have accused me of that perpetration. The contents of the letter appear to be so. It is quite apparent that I never asked you to love me. I wonder whom you really meant by "young man who is making an utter fool of himself" and to whom "love" is being severe now". Please write fairly and clearly if you meant me to understand the matter of which I am absolutely in the dark. The contents of the letter are too much obscured by the smoke of the bombshell you unnecessarily perhaps meant at me. If that letter is anonymous why should you write to me at all ? As for myself I am never so "coward" and "snivelling" to commit such. I shall stand to test even.

As for the copy of Rabindranath Tagore I would like to see it myself if I could and if the handwriting resembles mine. It may be that you simply took it for mine on grounds of resemblances of handwriting. I have never seen any copy of Rabindranath Tagore's letter at all so that I could form any idea of what kind of letter it must be.

I wired you a few days ago asking for some money from Mr. Ewing. Is it that on the day of receiving it you received that

anonymous letter and taking it to be from me you directed your bombshell towards me ? I shall be extremely sorry if this should be the case ...”

Dewanging ia chitiko Gauhationi Puja chutina skang see lonange songchi re'angaha. Indake ua October 4 tariko Baghmaraoni District Mymensing, East Bengal) Dr. Hardingna chiti seattaiaha :

“My dear Rev. Harding,

Just to show you that I never do things in an underhand way, I beg to inform you that I made a very strong protest against your allegation in your letter No. Ex. 3088, dt. 27/9/29 and handed it over to Mr. Tuttle. It is meant to the Reference Committee.

Again, I solemnly protest that I don't know anything of the copy of Sir Rabindranath Tagore's letter that was sent to you and who the “Christian Brother” might be and of the “anonymous letter.”

It may be, as I wrote you before, that the handwriting in it may resemble mine. But resemblances are not facts. It may be that some of my ideas may tally with those of the poet in some cases as it is not impossible for two persons to think alike. I will tell the world that you have done a grave injustice to me in holding up my scholarship on the supposed offence .... Please try to realize the far reaching issues of ruining me in my studies without first caring to know the truth. It is always dangerous to do things simply by guesses you have done to me at present. The people of Dual Matchi region and of Baghmara are startled to hear that you have ruined me in my studies only out of jealousy or envy or on supposed offence. If you please put this matter before the Government for investigation.

It is obvious that you never have to spent (spend) even a pice for my educaion out of your pocket. I have already been under

the wrong impression that you are against the education and progress of my people since you try to prevent even those who come forward to help a poor and aspiring boy like me. Well, I cannot cooperate with any missionary or missionaries who are against Education. If you are not going to redress the wrong done to me by holding up my scholarship from the private sympathizer or if you have already decided to poison the minds of those who love me, against me, I ask you to cancel my name from the Church Rolls ... Since you have tried your best to strike off my name from the College rolls, please strike off my name from the Church Roll as well. I'll look for a job and help my younger brother in school ... .

Your broken-hearted scholar,  
Dewan Singh Rongmuty.

Gauhati: October 2, 1929 tariko Dewansing "My Protest"  
ine ro'prete Hardingna chiti seataha :

### *My Protest*

"Whatever undeniable evidence" Mr. Harding may bring or create himself, I protest in the name of God that I know nothing of the "anonymous letter" mentioned by him; that I have never seen any copy Sir Rabindranath Tagore's letter that I do never send to anybody living or dead any "anonymous letter" since I was born. My every nature is incapable of committing such thing ... .

... I declare it has been cruel of Mr. Harding to throw his bombshell at me simply on grounds of suspicion and also to hold up funds intended for my College education by a kind-hearted and philanthropic missionary. Such a narrow-minded policy is hardly expected from a missionary. I would ask him if I were guilty, not to be merciful but to be just. I simply want justice, not to be merciful but to be just. I simply want justice, not mercy for myself. My Harding ought to have goodness

enough to try to understand me first whether the ‘anonymous letter’ (I don’t know whether it is written by hand or not or whether it is type-written or not) really connected with me before he wrote me the letter to slander and libel against me on false grounds. ... Let him condemn me or “love” me in a cruel way, I don’t care. Let him stop sending me funds or hold them up I don’t care. I don’t aspire so much after wealth, learning and fame. I want education simply that I may the more be able to help my poor people. I believe Mr. Harding is against my getting College education. I should be extremely sorry for this. But I cannot help.

2/10/29

Dewan Singh Rongmuty

Dewansingni skango chiti seanirango Tagoreni chitioniko changni chang bikote seani kride ua Tagoreni chitiko Missionaryrangna watatgipa uan ong’na krabea aro Missionaryrangni chanchichpanioba gualani ong’ja gita nika. Hardingni uni bidingo Dewansingna seatgipa chitini kattarangsa namen takaha, indiba una agrede uamangni chanchichpaniode mamung gualani dongja gita nika. Unbaksa ua somoirango Missionaryrangko namen mandera’a aro darangba uamangni kosako indake dakna ka’sokjawachim, maina ua salrango schoolo aro Collegeo poraigiparangoni bang’an Missionchi dakchakaniko mantokachim. Uni gimin indakgipa kamrangkode Dewansingna daktimange ninade krabea. Indiba uni Isolni bimungo jeako nikode aro uni ka’a be’e seanirangko nikode ua ong’jana kraskabea. Ma saobasa Dewansingko potchina iako dakahama ?

Jeba ong’china Dewansingni Missionnioniko tangka man’anide ianon bon’chongdikaha, maina Turao donggipa Missionaryrang pilakan uamangna chiti bimung gri watatgipa Dewansingan ine chanchichtokaiaha. Unbaksanaba uni “Isol Dongja” ine agangipa aro uni chu ringanirangni koborrangko man’e indakgipanara Mission dakchakkuna kraama krajava, uani gimin Dr. Harding Turao ong’gipa

Missionaryrangni aganpaaniko indake sing'aha,

"Regarding our friend who proposes to become a "statesman".

Enclosed is a letter from Mr. Ewing.

Enclosed is also a letter from "our friend".

Someone said that he had a government scholarship. If so he will not need a Mission Scholarship.

Even though he does not get a Govt. scholarship. there is something a good deal more required than ability to "sling English" well, and I admit Dewansing can do that exceedingly well. The lad simply has not got the character to begin with. He is selfish nauseatingly conceited, poorly balanced, a professed "atheist", felt himself quite superior to other Garo boys reading in Shillong, while working in my office was guilty of writing some of the most obscene stuff about girls in Tura, has been most impudent in his letters written to some of our Miss Sahibs, is headstrong and unteachable. All this, along brightness in his studies To my way of thinking the latter is no substitute for the other things I have mentioned. I dont want the lad to get Mission help, simply because I dont want to see Mission forced to take the responsibility for what educating this sort of lad will result in. Every lad we help is something of a gamble, but I think that even in a gamble we should use reasonable judgement. This lad may go a long way, even become a "statesman", but he lacks a very root of Christianity in his make up. I am certain that a College education in India will not furnish that. This is my "think" on this lad. Please follow with yours. I have to write Ewing about him and I ought to write Dr. Evans also. If I am the only one who thinks this way, however, I am willing to get out of the way of the rest of you and waive my objections and play the game. But what do you think ? Downs and Merrill dont know much about Dewansing, and it may be unfair to them and to Dewansing to

ask them to vote - nevertheless, let them say what is in their hearts anyway. Perhaps the ladies who know more about him can provide below some of the pros and cons from their knowledge of this lad.

With abundant sincerity

Tura, July 19, 1929.

F. W. Harding

I agree most heartily with Mr. Harding that Dewansing not only does not deserve a Mission scholarship but that it would also be most unwise to allow money which might be used to help some boy who would in turn help his own people to know Christ and serve Him, to be used for one who, in my opinion, is merely working for his own selfish purpose.

Hazel L. Wetherbee

I so heartily agree with what has been written that there is little use in writing but I should like to mention that Dewansing is not giving up his position jsut since hearing from Mr. Ewing for he only took the position for the months having fully determined to get money in some way to College.

A. V. Blakely

Amen to all the above. L. M. Holbrook.

I should not vote as a member of Edu. Com. for a Mission Scholarship for Dewansing. Neither should I desire to put personal funds in his education. So I cant recommend to Dr. Evans that he spend funds that way.

C. A. Wright

We do not feel qualified to vote in this matter, having not personal basis for judgment. Still it seems best to send Dr. Evans & Ewing also facts & sentiment expressed by the group here & let them decide what they wish to do.

A. F. Metrill.

Turao donggipa Missionaryrangde pilakan Dewansingna



Mission dakchakangkuna nangjaha ine chanchie tik ong'manaha aro  
iani bidingode uamangde katta minmanaha. Indiba Gauhatio donggipa  
Assam Missionni Secretary Rev. A. J. Tuttle Hardingni Dewansingna  
seatgipako niksoe adita jajrengaha,

“Dear Harding,

Your letter about Dewansing was received at a very busy time.  
as all times are these days - and I made enquiries of Wilson  
and one of the other Christian boys about the type-writer and  
they both said that this young man does not have such a  
machine. They said also that there was none in the possession  
of any of the Christian boys in the hostel.

He came up to me feeling quite upset after he got your letter.  
He insisted that I read your letter and his reply. He wanted me  
as Secy. to do something about it. I told him that I was not  
Secretary any longer and if he wished in any way to present  
anything to the Mission he would have to do it thru the Ref.  
Com. He left the letter and I hoped would come back before  
he left, but fearing lest he would not I sent for him after reading  
the letter and his reply meaning to advise him not to send it to  
the Ref. Com. but to take the matter up with you to see if there  
could not be a settlement arrived at between you. It seemed to  
me that this would be best altogether. It is not known to me  
what provocation you may have had for writing him but I regret  
very much that you felt impelled to write him as you did. I  
fear that it will do both you and all of us missionaries harm....

Very Sincerely,

A. J. Tuttle.

(Tuttle-oni Hardingna chiti - 14.10.29)

Indakmitingo Harding aro Turani Missionaryrang Assam  
Missionni Treasurer Miss Burnham-ona indake telegram ka'ataha,

“Better hold Kansas City letter addressed to our Christian  
Brother.”

Ian baksa Harding Miss Burnhamna chitikoba November 6  
tariko chiti seataha,

“I have just wired you to hold the letter addressed to our friend  
Dewansing from Kansas City. I may be too late with my wire,  
but I have just had a letter from the former pastor of that Church  
in Kansas City, the First Baptist, saying that they had already  
been in correspondence with this young gentleman. This was  
in reply to a letter sent on the advice of the Station missionaries  
here. It may have in it money from them.

... I just had a letter from Dr. Evans saying that he has an idea  
that they will not wish to support this young man.

Returning the letter may possibly save that church some  
embarrassment.

Dr. D.J. Evans uan Dewansingna dakchakgipa saksa aro una  
dakchakgiparangko amtime on'gipa Colgate-Rochester Divinity  
Schoolo kam ka'gipa ong'achim. Ua Dr. Hardingna indake seataha.,

“Your letter concerning Dewansing Rongmuty arrived just as  
I was mailing a letter back to Kansas City in order to raise  
more funds. But I enclosed your letter and I think we shall not  
lead him to donation which we were arranging to do. I am  
sorry that he is not worthy as our young people had taken a  
great interest in him through Ewing and by correspondence.

He wrote me a letter recently but as I am now in Dinity School  
I was not arranging to take the matter up by mail ...”

Ia Dr. D.J. Evansna Dr. Harding Dewansingni gimin 1929 ni  
August 19 tariko indake seataha,

“Dr. Evans, Pastor,  
First Baptist Church,  
Kansas City, Mo., U.S.A.,  
My dear Dr. Evans :

Some little time ago I had a letter from Mr. Ewing saying that your Church had decided to support a Garo Young man, named Dewansing, during his College course.

So far we have had no word from you in this matter, but it seems to me to be only fair to you to state very frankly that Dewansing could not get the recommendation of those who have known him for years for a scholarship. He is undoubtedly bright, and we wish this was all there was to say about him, or rather what we had to say about him in addition to this fact would attract one to him as much as his brightness. His influence as a Christian young man is nil. He has professed himself as believing "on good authority" that there is no God. His attitude to those who have helped him most has been one of insolence, and his attitude towards his fellow students (Garo) had been one of nauseating conceit. There are other things I might mention. The lad needs converting more than educating. There are plenty of worthwhile lads seeking help in High School and college without our going out of our way to help a lad of Dewansing's caliber.

Even though he were educated the Mission could not find a place for this young man in his present state of mind. The Tura Missionaries, at present on the field, who know this lad well, feel that money spent on him is an unwise use of funds. Mr. Ewing does not know this young man as well as some of us know him, moreover some of the worst features concerning him have shown up since Mr. Ewing left, and some Ewing never knew. This letter puts me right with my conscience. If you still desire to support this young man, may I suggest that you send the help direct to him. His name is Dewansing Rongmuty, Lewis Memorial Hostel, Gauhati, Assam, India,

Very Sincerely, F. W. Harding.

1929 ni August 19 tariko Harding Dewansingna depantetangnan gita ka'sagipa, simsakgipa aro dakchakgipa

Missionary Raymond H. Ewingna chiti seataha. Ewing ua somoio Americachi re'angpilaha aro uanoni Dewansingna dakchakgiparangko sandiman'ahachim. Harding indake seataha,

“Your letter of July 12th, and of June 4th regarding Dewansing's Scholarship received. He will not need help from Mission as he has won a government scholarship. I might just as well tell you that with his record, which has come out a good deal more clearly during the past year, neither the Education Committee nor the Tura Missionaries would help him to get an education. They were doing so, some of them, but they have quit. We want to help something more than just brightness in studies ....

... No, Ray, (Raymond Ewing) we have all of us made up our minds that we do not care to have the Mission shouldered with the problem of this youth. We want decent and promising character on top of his brilliance ....

... Folks have let the lad's brightness blind them. I'd rather have one concecrated numbskull in the work than ten like Dewansing ... .”

Kosako mesokgipa pilakko nigenchim ong'ode Dewansingni poraianina dakchaknasigiparang bang'achim, indiba da'o uamangko pilakkon champengtokaha. Dewansingba Missionni aro darangni dakchakanikoba man'jahaon Hardingko Reference Committeena aro American Foreign Mission Society (ABFMS) Secretary Dr. Joshep C. Robbins, ABFMS-ni Secretrayna indake seataha,

“I am extremely sorry that nothing has been done so far to clear the charges of Mr. F.W. Harding of Tura, Assam, against me last year regarding the “ANONYMOUS LETTER” and “THE COPY OF RABINDRANATH TAGORE'S LETTER”, which he alleged, have been sent to him.

You are regarded as a just and an impartial administrator in the affairs of the American Baptist Foreign Mission for Assam

by many of us. This matter has been made public among the student community here and the prominent members and many Christians and Non-Christians among the Garos to whom I have been known more or less widely. Since the matter was made known to you through Mr. Ford S. Mason, they, especially my people at home, and myself have been eagerly expecting that you will not drop this matter in utter disregard to our feelings and in total partiality to Mr. Harding and that this letter will not prove a crying in the wilderness ...

I am still absolutely in the dark in this matter. Many of my friends and well-wishers, my people and I really wonder why Mr. Harding have been so hard and a curse to me trying to ruin me in my college career. There are undeniable grounds to conjecture that he has been doing so in his usual wrongheadedness and under the instigation of some one or ones who are jealous of my education and brilliant career I have been leading either in High School or College, proper opportunities not denying ...

I wrote to him that I was, as now, ready to stand any trial in this matter in which I have absolutely no connection, and also asked him to put this matter before, or refer the alleged letters, to the Government C.I.D. for impartial and independent inquiry and investigation. Are there no finger-print and handwriting experts in this world in this scientific age to detect the real perpetrator or perpetrators in this case ? Why NOT take my finger-prints and specimens of my handwriting for this purpose ?”

Dewansing ia ro'begipa chitio bang'a jakkalna kragigagipa aro nachilna knatogijagapa kattarangko jakkalaha. Uni chiti mol'molani aro antangni dos grianiko name mol'mola aro bama gnangsa ia mandera'ako man'na kragipa, a'gilsako mingsinggipa mande Dr. Joshep C. Robbinsna seatna nangachim. Indiba Dr. Robbins uni

ch' diko nikon una ka'sachakani pal batesa uko ka'onangsogen aro gisik sasogen. Ua Dewansingko uni gimin uiataha, uan namen kakket onga in : batesa bebera pilgen. Uni chitio on'tisaba bamani aro mol'molianian dongja. Haida ua ka'onange seahaoba iakode dakna nangjawachimkon. Ua mamung a'sel gri Nengminja Maharikoba matnange donaha aro Dr. Robbinsna report ka'aha,

"Mr. Harding has his earstwhile favoruites here, who though they are inveterate scoundrels in their private life and in their dealings with others than the missionaries whom they do please, by their pretensions and worshipping him like a god, have been trying to raise many young men of their own relations into eminence among the Garo tribe at the expense of the Mission just as he had his special favourite before (one of whom his greatest quando favourite, in undergoing an imprisonment for a year). I came to learn from many sources that some of them, especially Ramsingh and others belonging to the Nengminja clan, Mr. Harding's favourite clan, being jealous of my career and my successes in my studies and of my getting funds for my education from friends in the U.S.A., and desiring to make their own clan, alone in the highest educated class among the Garos at the expense of the Mission, have been trying to poison the mind of Mr. Harding against me and thus instigating him to do something to stop my education ... ."

... Now if you are going to take any steps to clear the libellous charges brought against me by Mr. Harding in a just and impartial manner I should be compelled to appeal to the churches in the Garo Hills or to His Excellency the Governor of Assam through a Barrister or a competent lawyer here calling for an independent and impartial inquiry in this matter. This is the last note of mine to you. I am under the impression that you, being partial to Mr. Harding, have been willfully trying

to drop this matter when it was made known to you through Mr. Ford. S. Mason. If then, I must call the aid of Law or see some other means of redressing the wrong done to me. Meanwhile I should also be compelled to write to all the Baptist Churches in the U.S.A. that upkeep the Mission and to many periodicals or religious organs over there and here in India exposing all these as they appear to me ... .

Dewansing da'osa Dr. Robbinsna dingtangmancha seatengani gimin indakgipa ka'mikkenatani kattarangko sejaode nambatachim. Haida indakachi ua maiko dakna man'gen ba uo mai bil gnang uko mesokna jotton ka'ahachimma ? Ba indake ka'mikkenatode Dr. Robbins kenemung antangna maikoba dake on'gen ine chanchiachimma, iarangko name ma'sijaha. Indiba seani rokomko nie chanchigenchimode ua minggnikon miksonga gita nika. Dr. Robbinsna bon'kame segipasa aro namjabataha,

"God is in Heaven, but all is not yet well between Mr. Harding and me and between him and many of my people. we would rather have you withdraw the Mission from the Garo Hills and leave us alone to struggle as we could in every way than keeping Mr. Harding - the pucca wolf in sheep's clothing - here to torture us in many ways and thus, in his notoriously bad temper and wrongheadedness, hinder the Christian work here. Please remember these views are not held by me alone but shared by many among the Garos numbering about 200 whose names I can supply you if necessary, and who would become signatories to this letter had I cared to approach them. Remove Mr. Harding from Tura or we will see if no other Mission would not be brought to the Garo Hills.

Chitini bon'chotao soe ka'ani ja'manoba Dewansing Dr. Robbinsko ka'mikkenatkue donaha,

"P.S. To be frank, I am planning to prosecute against Mr. Harding in the Court of Law by bringing a Defamation Case against him,

if you fail to take steps in this matter. Failing in this final appeal will be made to the Governor of Assam. Failing in this, God knows, what will be done next. If you are not inclined to interfere in this matter, as you said to Mr. Ewing, I'll proceed in a straightforward manner without much palavering. Yours will be the responsibility should something serious occur between Mr. Harding and me meantime. I'm capable of doing anything and everything if need arises, please remember.

Dewan Singh Rongmuty 14/10/30

Indakgipa kattarang aro matnangnirangchi Dewansing dos grigipa, jean Missionaryrang pilakni kosako bil man'achim, mandena seaniara uni gisik ka'tongo maia dongachim, ukosa chu'gimik paraksrangaha. Iandake seanirangara Turao dongipa Missionaryrangni uni (Dewansing) kosako kusi ong'gijani aro chu'ongnikgijanirang pilakan kakket ong'a ine batesa rakbate sakki on'aha. Indake seode ua dos dongjaoba darangba kakket bichalko sandie on'naba kusi ong'jawa. Mol'molani aro mandera'ani kattarangko jakkalsranggijanirang nama ong'jaha.

Dewansingni ma'sia gita "Rabindranath Tagore'ni Chiti" - ko Dr. Hardingna saoba bimung gri watatahani giminsa aro ua watatgipara Dewansingko potesa Dr. Harding ka'done antangna tangkachi dakchakanirangko dontongataha ine bilongen ka'onangaha. Indiba Missionaryrangni seanirang, jekon kosakchi chu'gimik mesokaha, uarangko nigenchim ong'ode uamang Rabindranath Tagoreni chitiko man'sona skangan Dewansingna dakchakjana tik ka'e donmanaha. Uko dakchakaniko dontongatna tik ka'anide Dewansing toromnade gisik nangan dongja aro uni chiti kingsaoba toromni gimin sea dongjaha. Uo bangaon, tangka bi'atgipa chitina agre, missionaryrangko mandera'e seaniba dongjasrang. Uni gimin ua lekka man'begipa bi'sa ine Missionaryrang uioba uko dakchakani Isolmi songnoko kam ka'anina mamungkoba ra'bajawa ine chanchie uamang uko dakchakaniko dontongaha.



Un baksa antangan “Isol Dongja” ine agane aro chu ringe ua antangan Missionni dakchakaniko man’gipa on’ge maiko dakenga ukoba nina nangachim. Haida uni philosphyan uko iarangko nikna mikgriataha gita mika.

Minggipin, ua Isol aro Salgini bimungo minge mikcheta gnang chitiko seaha, aro antangan dos dongjachongmot ong’ode Turaona re’bae Missionaryrang baksa name agangrike ma’sigrikaniko dakode nambatgenchim; indiba ua antangni English man’a kakketchi Gauhationi, Baghmaraoni aro Rongbinggreoni chitirangchisa Dr. Hardingko gopetpete dongaia. Ua gipinrangkosa mamung sakki gri Tagoreni chitiko Dr. Hardingna watatgipa ine matnange seaha,

“It appears that some one or ones who are jealous of my education and who belong to this favourite clan wrote those alleged letters to him trying to put some connection of them with me so that Mr. Harding’s wrath may descend upon me with all its fury. If Mr. Harding has found out the perpetrator or perpetrators (if so it must be among his favourites) why has he no courage to apologize to me for the great wrong done to me and thus bring about the reconciliation ? Do you or the Mission over there allow him specially to indulge in rudeness because he is a missionary, who appears to most of us as if he is a religious fiend on Sunday and sneaking, self-seeking snob on Monday ? Oh, help to remove from this spot the desert to rudeness ! Otherwise why should he be silent on this matter which has already become public ?”

Indake ua kosako janapa gita Dr. Joshep Robbinsna, Dr. Hardingna bimunggri Tagoreni chitiko watatgipara, Nengminja chatro sakgnisa antangko mikbue uko potchina watataha, ine uataha. Bilsu ruute bobil ong’grike dongani jamano, 1935 bilsini January 5 tariko, Dewansing, Janggin Laskerni chawari ongmanosa, Dr. Hardingna chiti seatchenggipao, Tagoreni chitiko bimung gri watatgipa mandeara saksa Panto Maharionisa onga ine indake seataha,

“As I consider the past strained relations that existed between you and me, I realize that we made so much fuss against each other, and all for nothing, over matters that had been done by certain mischievous person or persons. for it was one K.M.Panto (Bimung chu gimikko sejaha) who told me a few months ago in course of tete-a-tete talks that he made copies of one of Rabindranath Tagore’s letters that was published in a “magazine” and sent one to you and one to Rev. Williamms who was the Headmaster of the Shillong Govenment H. E. School in about 1929. He said that he had heard many bad things against you from some Garos and had some personal grudge against the Rev. Williams for reasons best known to him and that he had it in his head that the “letter” might have “some reforming effect” on you both. I believe the implicity that if was the “anonymous letter” of which you wrote me in 1929, in which year, he said to me, he sent it to you.”

Kosako ia Panto chatro saksako dos on’e seaba kakket ongja gita nika. Dewansing 1930 bilsini October 14 tariko Dr. Joshep C. Robbinsna chiti seatgipao Nengminja chatro sakgnikpsa an’tangko mikbue Tagoreni chitiko bimung gri Dr. Hardingna watata ine seaha. Ua 1929 bilsion ia K. M. Panto Tagoreni chitiko Dr. Hardingna watataha ine rim’a man’ahaode maina uko taie uiaja aro ia dos dakgipako mesoke onjaha ?

Dewansingni dabia gita haida ua chitiko sawa watataha uko sandina ua chitiko dangtapani jaksini chinrangko (finger prints) C.I.D. sandie niode man’janaba donga, maina uano ua indakgiparangnade seng’en dakengnaba donga; indiba Missionaryrangni ukon potani a’selkode Dewansing uichipjaha aro janggi tanga gimikan uichipangaenggnok. Uko iako dakgipa uan (Dewansing) ong’a ine rakbate chanchichipanide, ua sal somoirangode A’chikrang Misionaryrangko namen mandera’a aro darangba uandakgipa kamko dakna ka’sokjawa. Hardingna ua

somoiode pilakan kena aro Garo Hillsni Deputy Commissioner una kena. maina British Sorkari Dr. Hardingko namen mandera'a aro uni kattarangko knachakbata. Uni gimin ia kamko dakna ka'soknakgipade A'chikranganide Dewansingna agre darangba dongja. Unbaksa bang'a High Schoolo aro Collegeo poraigipa chatro-chatrirnag Missionni dakchakaniko man'giparang ong'ani gimin poraigiparangde saksaba ia kamko dakjava. Uni gimin uni dos gala gita Nengminja chatro sakgniba aro Panto chatroba ia kamko dakjava.

Minggipin, Dewansingni iani bidingo antangko kae on'anide ua antangan antangni chitirango Tagoreni chitioniko sentencerangko ra'sroe seaha. Uan dal'batsranggipa sakki ong'aha. Unbaksa ua Tagoreni seanirangko aro uni philosophyko namnikgipa mande ong'a. Unbaksa type ka'ao gualgipako namdatatgipaoba uni jakkalgipa kaliara, uni namnikgipa kalini rong ong'a.

Uni gimin uni chitiko dongtapani chinrangkon man'jagenchim ong'oba, C.I.D. sandibebegenchimode. Dewansingkon rim'aigenchim aro uno jokna chol bang'e dongjachim.

Ia a'selrangni gimin Dewansing Missionaryrangko bobil dakaha aro 1935 ni January 5 tariko Dr. Hardingna chiti seate meligrikpilaniko dakaha. Ua indake sca,

"It is with all sencerity at my command that I write you this note to say that I would be very glad to come over and see you at your residence at any time on any day these few days and have some talks with you.

As I consider the past strained relations that existed between you and me, I realize that we made so much fuss against each other, and all for nothing, over matters that had been done by certain mischievous person or persons ... .

... I live to learn and understand. I may differ from you in my views on certain matters but it is good that we should keep ourselves clear of unnecessary misunderstandings and live in intelligent understanding of each other and in good fellowship."

Ia nangrimgrikpilani chitikora Dewansingara nangrimgrikpilmanchanan seatahama, ma maiba an'tangni namgninasama ? Iakoba name dake uina man'ja. maina ua janggi tanganio Missionaryrangko aro Kristianrangko kema ka'aha gita nikja. Ma Dr. Harding baksa Englishchi chiti segrike ronasa jako dakahama, ukoba uija. Indiba baida ia nangrimgrikpilani mingsa a'selde ua an'tangni jotton ka'engipa A.C.S. officerna Dr. Hardingoniko certificate nangani giminsa daka gita nika. 1935 bilsio Dr. Harding Dewansingba character certiticate on'aha. Ua je mandekon Garo Hillsoniko rikgalchina dabiahachim, je mandekon "religious fiend", "wolf in sheep's clothing" aro indake mamanti kattarangchi saie seahachim, ua mandeonikon character certificate bi'na nangaha.

Dr. F. W. Hardingko ua somoimitingo India Sorkari namen mandera'ani gimin aro ua Certificate on'ode una E.A.C. - ni kamko on'naba donga ine chanchie ua Dr. Hardingko an'tangna Character Certificate on'china mol'molahakon. Dr. Harding una indake Certificate on'aha,

"This is to cetity that I have known Dewansing S. Rongmuty since he lives as youth in the Tura M.E. School. I realy know little about his character from the time he left Tura to go the High School and College to the time of his return for I was not in touch with him during much of that time. He is a determined, persevering young man of studious habits, able to apply himself and is quite capable. I know no Garos who read, speak and understand English better than he does. I should be pleased to see him settled down in some post ... ."

Dr. Harding character Certificate seako jakchisa seahani gimin bon'kamgipa ritingrangko poraina man'jaha.

Dr. Harding 1935 ni January 6 tariko Dewansingna indake sechakaha,

"I was delighted to get your letter. I shall be more than gald to see you. I want you know that in my heart there is not any

bitterness or hard feelings towards you or anyone else. What is more, I tell you with all sincerity and honesty. there never has been any bitterness in my heart towards you. I have prayed for you many times during these years of misunderstanding that some way might be found whereby we might come to understand each other in a spirit of goodwill and friendship. So come without embarrassment or hesitation. Let us forget and forgive, and start all over again with a slate wiped clean."

Dewansing 1935 aro 1936 bilsirango bang'en chitirango segrikaha. Uamang Turaon donge chitichisa agangrikaiaha. Ua Janggin Laskerni chawari onge uni obiteni noko donge ua nokko uni Cotton Collegeni Professorni nokni bimungchin apsan dake, "SWASTIKA" mingaha.

Dewansingni antangni Kristian ong'aniko jegalani aro Missionaryrangko kema ka'na man'gijaniko uni ja'mano bang'a seanirangoniko nie uina man'a. Skangni East Bengal (Da'oni Bangladesh) o donggipa Thana ge 6 o man'chapgipa A'chik songrangko Indian Uniono chapatchina ua jolo songdonggipa A'chikrangni palo uni Pandit Jawaharlal Nehruna Dorgasto (Memorandum) segipaoba nangai nangjae ua Missionaryrangko man'chapate donaha,

"That it is rumoured that the Government of India and the Provincial Government often used to decide the needs of the Garos merely basing their decision on the opinions and self-interested reports of the foreign missionaries in the Garo country in the East Pakistan who look not only for the propagation of their faith but used to dabble in the political affairs in the country. Some missionaries, in view of the enormous troubles and economic upset liable to be entailed in the course of the amalgamation of the Garo country in the East Pakistan into the Indian Union, would like to let things drift as they are and would go on doing everything against the return

of the Garo country in the East Pakistan into the main country in the Indian Union. Although all of them may not be pious rogues and moral cowards, yet some of them often actually think and act the part of proverbial butterfly in the following song; - "The toad beneath the harrow knows

Precisely where each tooth-point goes;

The butterfly on the road

Preaches contentment to the toad."

1936 bilsio Dewansing Kristianrangni kosako adita see uamangko Rev. J.J.M. Nichols Royna nalis ka'aha. S.M.L. Bhatnagar, Garo Hillsni Deputy commissioner ong'mitingo uamang sakgni adita Missionaryrangni aro Kristianrangni kosako kam ka'srikanirangba dongaha. Mesokanina 1956 bilsini July 31 tariko A'chikrangko Missionaryrangni Kristian ong'ataniko maikai champengna aro dondikatna man'gen Dewansing Deputy Commissionerna see on'ataha. Iako ua beben an'tangde dakjaha, indiba Bhatnagarni aganatani giminsa see on'ataha. Dewansing an'tangba Missionaryrangmung meligrikna man'jae A'chikrangko uamangni songsarek toromko ra'en lekka poraichina nangnikachim, aro skia man'giparang American ba English manderang gita dakanganiko namnikjachim. Indaken Graduate ong'e re'baani ja'mano songo ua an'tangko nachil pue sisa ganna a'bachengaha. Indiba T'urao dongode an'tangba suit ganakode watskajachim.

S.M.L. Bhatnagar Garo Hillsni Deputy Commissioner ong'mitingo ua namen Kristianrang aro Missionaryrangni kosako kam ka'aha. Uni dongmitingon A'chikrangni gea-gamaniko namdapatatna gita watatgipa Missionary Rev. Windham, jean Eden Bariko nambee a'bachengatahachim, uko Turaoniko a'rikgalanioba uan mongsonggipa ong'aha aro rasong grie adita sak A'chikrangba uano bak dongpaaha.

Dewansing The Traditional Accounts, Myth and Folklore of the Garos Volume I Part I and II ingipa kitapko see uko Assam

Sorkarina Garo Hillsni Deputy Commissioner S.M.L. Bhatnager gitan chapa ka'atchina watataha. Uni ia ki'tapko tariani miksonganiara A'chikrangni Kristian ong'e saliramni manderang gita dake janggi tanganiko champengna ong'a ine ua agana. Uano ua indake iako tarianiara Achikrangko naljokatna "under the corroding influence of western Christianity," ong'a ine Sorkarina seachi uiataha.

Deputy Commissioner Bhatnagar uni Kristianrangni kosako kam ka'anina Dewansingoniko bang'en dakchakaniko man'aha ine nikna man'a.

1956 ni March 16 tariko ua Kristianrang aro Mondoliko chalaigipa manderang aro Missionaryrangko Assamni Education Minister Omeo Kumar Das-na nalis kataiaha. 1977 ni May 11 tarikoba ua A'chikrangko Kristian ong'ate uamangni chanchianirang aro janggi tangbewalanirangko watgale Englishrang ba Americanrang gita ong'anganiko champengna aro A'chikrangni Songsareko janggi tanga gita pilak bewalrangko ripinge janggi tanganiko rakkina (Retention of Garos' cultural and ethnic identity) nangengkua aro uarangna kam ka'china India Sorkariko mol'mole Dr. Reddyna chiti seaha.

Iarangko pilakko sandie nigenchim ong'oara Dewansing proaimitingo una Mission scholarshipko dontongatani gimin ka'chipahama ba ua antangni philosophy gita Infinite Spirit-o be bera'ani gimin ong'ahama, ukode uija, indiba ua Missionaryrang aro Kristianrangkode janggi tanga gimikan namnikchipja gita nika.

## **ODHAI – V**

### **UNI JATNA AM KA'ANI**

#### **1. Uni sea-jotanina kam ka'ani :**

Dewansing Rongmuthuko mongsongbate uni sea-jotanina mingsingbataha. Uan A'chikrangni gisepo A'chik jatko English k'usikchi agilsakna parakchenggipa ong'aha.

Ua Middle aro High Schoolo poraimitingonin sea-jotanina gisik nangbeahaoba, uni be'en namode ua sea-jotanina indakpile somoi on'jachim aro indake uko mingsingani komigenchim. Ua A.C.S.porika ko pass ka'e E.A.C. ong'ode A'chikrang uoniko bang'a dakchakaniko haida man'janaba dongachim. Ua Missionaryrang baksa namgrike donge Americachi rimangako man'ode re'bapilgenchimma, aro re'bapilode mai kamko ka'genchim ?

Dewansingni konchi man'aniara beben be'enni gita una bang'a neng'anirangko ra'bahaoba, ian mingsa dake una patiani ong'pilskaaha. Unasan ong'aigija A'chik jat gimiknan patianiba ong'aha. Konchi sabisi uko onatna gita bilsa 10 mang nangaha aro konchi man'esa ua an'tangko onatna draatako man'aha. Konchi man'e songo-noko dongna nangariisa uko sea-jotanina chu'gimik somoi ra'na gita chol on'aha.

Konchi Dewansingni jakrani jakni jaksi ge'briko uoniko ra'e galaha, indioba uni sea-jotanina ka'oksiani aro ua skani dongani uko champenganirangko amsrangna aro ga'kningsrangna una cholko on'skaaha.

Middle Schoolo poraimitingo Dewansing "Patriotism" ingipako poedo seaha aro uani gimin Dr. Marcus Clark Mason nambee talate A'chikni Ripengo seataha aro uarangoko A'chikni Ripengo gatataha. Uaranga "Isol Nama", jekon 1927 ni April jao ua A'chikni Ripengo gatatachim aro gnigipara "A'songtangna Bi'ani", jekon ua



Tagoreni "Where the Mind is without Fear" ingipaoniko pe'e seskaahachim aro uko 1929 ni September jao A'chikni Ripengo gatataha. Una agreba ua ua "A'chik A'song Gitcham" ingipakoba see unode antangko Dikkija Rongmuthu ine bimung donaha. "Katta Ma'gitchim Niam Songgitcham" poedokoba ua chimonge A'chik Ku'rang magazineo gatataha.

Dewansing gipin a'songo chapa ka'gipa songbadrang aro magazinerangoba High Schoolo poraimitingon seatrongaha ine uina man'a. Cotton Collegeo poraimitingoba ua Cotton College magazine "The Cottonian" – oba sejingaha.

Dewansingni kitap sena a'bachenganide India jakgitel ong'aonisa a'bachengaha. Ua adita A'chik poedorangko chimongaha. Uarangoni bang'an Englishoniko A'chikku pe'anie onga; jekai ua Thomas Grayni poedo "Elegy Written in a country Churchyard" ingipako A'chikku pe'e "Gittimni Gopramdam Sambao Sinteani" ine donskaaha. Ua a kitapko 1949 bilsio chapa ka'ataha aro uni pagipa Sanon Te'gite Sangmako gisik ra'na ia kitapako "Aphako Gisik Ra'anio" ine bimung donaha. Ia kitapko skangode B.A. ni Garo M.I.L. na poraina gita Gauhati University on'ahachim.

Dewansingni A'chikni janggi tangbewalani aro ma'manti nambegipa dakbewalrangko ripingna kam ka'aniko nike University of Gauhati 1958 bilsio uno Tribal Culture and Folklore Reserch-na japrako una gong 200 ko boksis dake on'e A'chik golporangko sandie seataha. Ua indake Gauhati Univiersityo 1958 ni March jaoni August jaona dongkame kam ka'aha. Uano jadok kam ka'mitingon ua **Folktales of the Garos** ingipa kitapko tariaha. Uano A'chikangni Tibetoni re'baako sean baksa ming 88 A'chik golporangko ua seaha.

Minggipin ia kitapo gisik ra'na krabegipara ua dingtangmancha rokom 48 A'chik chrokanirangni gimin sandie uarangni ortorangko talatjolaha.

Ia kitapko 1960 bilsini October jao University of Gauhati chapa ka'ataha. Dewansingni aganani gitade ua bang'a golporangkon seaha

aro uni nangnikani gitade ua pilak golporangko Bak I aro Bak II dake chapa ka'atchinasa nangnikachim, indiba University uko Bak I dakesa mitam golporangkosan chapa ka'ataha. Iako ua uni Normal Training Schoolni Principal I.K. Sangmana Baghmaraoni 1972 ni September 15 tariko seatgipa chitio janapaha. Dr. P.C.Goswamini seani gitade uamang chapa ka'na nama kakketkode Bak I aro Bak II -onikon sandie nama kakketko ra'e Bak I dake chapa ka'ataha.

Dewansinni seani gitade ua ia golporangko Assamni Minister saksani didianichisa chimongaha aro uarangko kitap dakatna gisiko sikatako man'aha. Ua 1935 ni january 7 tariko Dr. Hardingna seatgipa chitio indake janapa,

"I am sending herewith a copy of my Garo Folklores as I promised you last evening. I gathered them at the instance of Rai K.L.Barua Bahadur, B.L., Minister for Local Self-Government to the Government of Assam, to whom I already sent a duplicate copy of the same. I meant the folklores to be published in the form of a book and so had it intentionally done in simple English."

Ua ia golporangko songbadrang aro magazinerangoba chapa ka'ataha, aro ua iarangni gimin Dr. Hardingna March 28 tariko chiti seatgipao indake janapaha,

"I have been getting some articles and folklores published in "The Times of Assam" and "The Journal of Assam Research Society" now and then."

Dewansing ia kitapko 1935 bilsion chapa ka'na London Publicationona on'atmanhachim, indiba haida ua Press uko chapa ka'atgija on'atpilahakon. Indiba Dewansingde uko bi'atpilaha inesa seaha. Uasan ongaigija ua ia kitapko Dr. Harding baksa sakgni nangrime chapa ka'atna ineba kumongaha. Ua uni Hardingna 1935 ni August 20 tariko seatgipa chitio indake janapaha,

"By the way, being dissatisfied with my M.S. of the folklore stories, which I sent to London publication, I asked it back

last month, and the Company kindly returned it to me. I regretted that I have been too hasty in sending the M.S. for publication.

If you like, I would like to get the stories published under a joint authorship with you someday in future. If you agree, we shall jointly re-arrange the whole thing, especially as regards the preface, form etc. of the stories. If you require, I can spare you the type-copy of the stories. What do you think of the proposal ?”

Harding uni 1935 ni December 31 tariko seatgipa chitio uni ia Folklore Stories-ko sakgni nangrime chapa ka'atna chanchigipako dakatna man'jawaha ine indake seataha,

“I request you hereby to excuse me for writing you that I have to withdraw my suggestion asking you to publish the folklore stores under joint editorship, which under the circumstances I find it not possible to undertake.”

(ii) EPICLORE OF THE GAROS :

Ia ki'tapo Dewansing A'chikni Katta Aganani gimin seaha, Uan mongsongbate Dakki Bandini gimin A'chikrangni agananiko man'a dipet am'rikite nambee seaha. Ua iako golpo gitasan seaijaha, indiba una “Philosophy” on'dape uko me'sudapataha. Uni ia golpoo aganani gita Dikkiara bilakgipa mandesan ong'a'ijaha, indiba sason ka'na changgipa matgrik, rongtalgipa aro ningtue chanchina man'gipa mandeba ong'a. Uan mite gita bil gnanggipa, gisik gnanggipa aro pilak mikkabalwa aro a'a-chini kosako bil man'gipaba ong'a. Bandiara ka'dongbatsranggipa aro antangna gisik senge dongjringgipa ong'achim. Balwa re'na tarakbatsranggipa mande ong'skaachim.

Dewansing ia Epiclore of the Garos ki'tapko chapa ka'atna gita 1955 bilsionin jotton ka'beaha. 1955 bilsini November 29 tariko ua ua somoio ong'enggipa Chief Executive Member Captain Williamson A. Sangmana antangna ia ki'tapko chapa ka'atna tangka on'e dakchakpachina dorgastoko on'aha. Ua dorgastona Captain Sangma maiko aganchakaha ukode uijaha.

Ua Sashimeren Aier, Regional Assistant Commissioner for Scheduled Caste and Scheduled Tribe, jean saksá dal'gipa kamko Assam Sorkarini ning'o ka'achim, uko Governor of Assamko gronge ia ki'tapko chapa ka'na tangka on'e dakchakchina mol'molaha. Iana dakchakani bidingo Assam Sordari una rakgipa niamko on'skaaha. Garo Hillsi Deputy Commissioner S.M.S. Bhatnagar uni Dewansingna chiti D.O. CB.13/55/593, 23.12.1955 -o indake seaha,

"... will not take part in any political or subversive movements which might embarrass the Government for printing Epiclore of the Garos in 200 copies."

Ua somoirango Hill State Movement ta'ake re'engachim aro Assam Government uko iandakgipa kamrango bak rapajaosa uni ki'tapko king 200 chapa ka'e on'gen ine una uiataha. Ian mai ong'aha, ukode uijaha.

Bon'kame 1967 bilsiosa ia ki'tapko Tribal Culture and Folklore Research Department, University of Gauhati chapa ka'ataha. Ua iano bang'en seahachim, indiba uni sea gimikko chapa ka'atgija mitamrangkosan chapa ka'ataiaha. Iani bidingo Dr. M.C.Goswami editorial-o Dewansing segiminko setaitaiaha aro mitamrangkode nangana bate seahani gimin ua pilakko nigope nangarangkosan chapa ka'ataiaha ine seaha. Iani ja'mano Dewansing aro Dr.M.C. Goswamini gisepo gisik sagrikani ong'kataha. Ian maini a'sel ong'aha uko Dewansing janapjahaoba ian uni segiminrangko bon'e chapa ka'atjani ong'aha ine uina man'a, maina ia ki'tap aro Folk Tales of the Garos ki'tap kinggniko uni tarigiminrangko University chapa ka'attokjahani gimin ua kusi ong'jaha. Dambemitingonin ua an'tangko saoba maikoba aganode ba uni aganirangko jeode namnikgijagipa bewal donge, ia somoio uni seanirangoniko mitamko jegale mitamkosan chapa ka'aiani gimin ua Dr. M.C. Goswaniko namnikjaha.

### *iii) JADORENG :*

Dewansing ia ki'tapkoba chapa ka'atna jotton ka'beaha, indiba choi ongningjaha. Iako ua Phycho-Physical Practice (Culture) of the

Garos ine agana, jeon A'chikrangni matcha, mongma, chipu, sangkni aro ma'mantirang pil'ani gimin agana. Uan iarangni bidingo psychoanalyse ka'ani ong'a. Uni Normal Schoolni Principal I.K.Sangmana 1972 bilsini September 15 tariko seatgipao janapani gita ua darangni sekugijagipani bidingo seahani gimin aro a'gilsakna gital "philosophy" -ko bikote mesokahani gimin uko chapa ka'ate on'na man'ode una Nobel Prize-ko man'gen ine ua seaha.

Dewansingna Assam Publication Board 1967 bulsini May jao ia kitapko chapa ka'atna tangka gong 1500 ko on'ahachim, indiba ua tangka uko chapa ka'atna gita mamungba ong'srangjani gimin ia tangkachi uko chapa ka'atna man'jaha.

Ua ia kitapko chapa ka'atna gita Garo Hills District Councilna Director of Public Instruction, Meghalaya-ni State Council of Educational Research and Trainingni Directorna aro bon'kame M/S United Publishers, Pan Bazar, Gauhati-na uni kitap seaniko chapa ka'atchina on'aha.

T. Aonokni Garo Hillsni Deputy Commissioner ong'mitingo ua uni (Deputy Commissioner) dakchakanichi 1974 bilsini June 11 tariko uni Jadorengko segiminko chapa ka'atchina Antrophological Survey of India, Govenment of India, Indian Museum, Calcutta-ona watatahachim, indiba uamang uni segiminko chapa ka'atgija watatpilaha.

Bon'kamao ua kitapko Meghalaya Sorkarini Arts and Culture Departmentsa 1994 bilsio uko chapa ka'ataha. Indake ia nambegipa kitap a'gilsakni jatengako nikpana chol man'aha.. Ian A'chik jatna dal'begipa on'gilani ong'aha.

Dewansing Ngorpara songni saksa Nokma Satindro Marakkoba ia kitapko chapa ka'atna dakchakpachina mol'mole seataha.

#### *iv) GARO DANCES :*

Dewansing ia seanikode kitap dakatna jotton ka'anirang dongbreja gita nika, maina uni chiti seanirango iani gimin janapaniko

nik. rejaha. Ian A'chikrangni chrokanirang, uarangni bimungrang, chrokani rokomrangjinma ba saksan chrokani, ohoani aro inc akkiparangni gimin name tale sandirikite seaha. Unbaksa ge'agamanio, Krita-amuanio aro jinma manianirango maimai dake chrokronga, uarangko sandie seaha.

Garó Dances-ko ua Gauhati Universityni Dean of Faculty of Arts, Dr. B.K. Baruaní singsandianiko una watatgipao pangchake seaha. Ua ia seaniko Universityna on'manjokchim, indiba University uko chapa ka'atjaha. Maini a'sel uko chapa ka'atjaha, ukode uina manjaha.

Ia seaniko 1996 bilsiosa Meghalayani Skotong Minister S.C. Marak, jean Dewansingni depante gita ong'achim, uko chapa ka'ataha. Indake ia A'chikrangni chrok-mesaani bidingo nambee segiminba a'gilsakni seng'aniko nikpana cholko man'aha. Iako chapa ka'atani A'chik jatna rasong aro patiani ong'an baksa, uko see donanggipa mandena dal'bea mitelpilani kam ong'skaaha.

v) *APASONG AGANA* :

Ian Folk Tales of the Garos-ko Englishchi segiminko A'chikku pe'e seskagimin onga aro uarangko ua bang'a mande gitchamrangni agane donanganiko chimongahani gimin uko "Apasong Agana" ine bimung donaha.

Iano A'chikrangni Tibet A'songoni Katbaa, dingtang dingtang a'gilsakni bakrangni ong'baani gimin A'chikrangni aganani, golporang, aro uandakgiparangko seaha.

Ia kitapko Misorsing A. Sangma 1970 bilsio chapa ka'ataha, aro iano gimik jak 330 donga.

vi) *An'chingni Poel Segipa Ranbindranath Tagore* :

Ian Rabindranath Tagoreni segiminko A'chikkuchi pe'skagimin onga. Iako Assam Academy for Cultural Relations, Guwahati, chapa ka'ataha. Ia kitapko A'chikrangni gisepode darangba man'kuja.

vii) *Riddles and Proverbs* :

Dewansing A'chik Aganme'apaanirang aro sompianirangko

chimonge Englishchi see uko Assam Academy for Cultural Relations-na on'aha. Ia kitapko chapa ka'atahama, ka'atjahama ukò uijaha, maina darangba uko nikkuja.

viii) *APAAKO GISIK RA'ANIO* :

Dewansing ia jak 33 san ong'aigipa kitapo poedorang aro gitrangko kadime 1949 bilsio chapa ka'ataha. Iako ua pagipa, Sanon Te'gite Sangma, jean 1932 ni June 17 tariko siahachim, uko gisik ra'anina chapa ka'ataha. Ian uni sechenggipa kitap ong'aha.

Ia kitapo mingsni 7 gitrang, minggni bi'ani, mingsa ku'akmachi segimin aro ming 7 poedorang gngang. Minggipin uni banan jakkalanioba ua nangai nangjaeng 'h' ko bangen jakkalaha. Un baksa "ehnia" kattako "aro" ni pal ua iano jakkalaha.

CHAPA KA'ATKUGIJAGIPA SEANIRANG :

i) *Folk Tales of the Garos Part II* :

Iano golpo ming 88 gngang aro uko ua Gauhati University chapa ka'china tariahachim, indiba University uko chapa ka'atjaha. Ian uni Gauhati Universityo 1958 bilsio March 8 tarikoni August jaona University dongkame segipa A'chik Golporang ba folktales of the Garos-ni mitam bak ong'achim. University uni segiminrangoniko baseesa nambatgiparangko chapa ka'ataiaha. Iani giminan ua Gauhati Universityko adita namnikgija dake uni seanirango mesokaha.

ii) *Katta Agana (Epiclore of the Garos)* :

Iano ua A'chikrangni Katta Aganani gimin, bebera'anirang aro golporangni gimin seaha. A'bachengo ua uko jak 428 onge tariachim, indiba ja'mano uko jak 316 ano kan'dikate seaha. Iako ua Dr. P Goswamini didianichi seaha.

Dewansing iako "The Traditional Accounts, Myth and Folklore of the Garos Volume I Part I & II" dake tarie Garo Hillsni Deputy Commissioner S. M. L. Bhatnagar gita Assam Sorkarina chapa ka'atchina on'aha aro uno ua iako seani miksonganiko Sorkarina indake seataha, "Under the corroding influence of the western Christianity".

*iii) The Garo Fishlore :*

Iaba Dewansingni Englishchi segiparangoni mingsa ong'a. Iakoba Gauhati Universityni Dean, Faculty of Arts, Dr. B.K. Baruani mol'molanina knachake segimin ong'a. Iakoba ua Universitynan on'maahachim, indiba University uko chapa ka'atchipjaha.

*iv) Places of interest in Garo Hills :*

Iako 1963 bilsio Assamni State Editor mol'molahani gimin seaha. Uko Garo Hills Districtni Gazetteerko daktaigipao on'dapna tik ka'aha. Una Assam Sorkari uko tariahanina gong 210 boks is on'aha.

*v) Ethnographic Notes on the Garos :*

Iakoba Assamni Census Operationni Superintendent mol'molani gimin 1961 bilsio seaha.

*vi) Twenty Folk Songs :*

Ian ming 20 A'chikni ring'ani gitrang ong'a. Iako Assam Academy for Cultural Reletions-ni Presidentni mol'molanina segimin ong'a. Ia ming 20 A'chikni ring'ani gitrang (folk songs) ko iktak Englishchi donskaaha. Ua bang'bata A'chikni chasong gitichamni gitrangko chimongna gita Sorkarioniko japraiko gong 250/- dakchakaniko ba stipendko dabiaha. Haida iako on'jahakon, maina ua gitrangko chimongani mamung seanikoba ja'mano nikjaha.

*vii) The Untold Story of the Garos :*

Ian A'chikrangni Tibetoni katbaaniko A'chikrangni Aganani, Britishni ningo A'chikrangni janggi tangani aro India jakgitel ong'ani somoio A'chikrangni janggi tangani obostarangni gimin sandie segimin ong'a. Ia seani da'o bano dongenga aro sani jako ong'aha, uko uija. Saniba jako ong'ode uko chapa ka'atode jatna namgni ong'begenchim.

*viii) Gisiksalni Giticham Kattarang :*

Ian "Aprocrypha", jekon Sastroo kachapjaha, uanoniko mitam bakrangko pe'skagimin ong'a. Ua iarangko pe'aha - (i) Ecclesiasticus



(ii) Tobius (iii) Wisdom (iv) Judith aro (v) Sophonius of the Douay.  
*ix) A'chik Sam :*

Iano ming 2500 dingtang dingtang saanirangna aro rok-rogirangna mingsinggipa A'chik ojarangni jakkalgipa samrangko sandie seaha. Uni jikgipa Dingje Ch. Marak sam man'begipa ong'ani gimin haida uoniko ua bang'a samkon man'enggen. Unbaksa uni jikgipan uni konchiko namatsrangani gimin uo konchini samba dongenggenchim. Iako kitap dakatna man'ode bang'anan namgni ong'engchim aro Medical Science Departmentba iako namdapate tarina man'engchim ong'ode aro indake mandeni jatna bilongen dakchakani ong'bengchim. Saoba ia seani dongode uko chapa ka'ato nambengchim.

Dewansing The Royal Agri-Horticultural Society of Indiani saksa membor ong'paaha. Iako Rev. (Dr.) William Carey 1820 bilsio a'bachengataha. Ia dolara sam gittangrangko sandiako dakachim. Iani gimin Dewansingni 1966 bilsini February 14 tariko chiti seaoniko sandie nie uina man'aha. Haida A'chik samna gisik nangani gimin ua is dolni member ong'pana nangnikahakon !

*x) Undiscovered Secrets of Garoland :*

Iako ua mingsinggipa lekka segipa Dr. Verrier Elwin aro Sorkario kam ka'gipa E.H. Pakyntein, IAS, - na dingtangmancha tarie on'ataha.

### **GIPIN SEANIRANG :**

A'chikrangni gisepo Dewansingan songbadrangna aro magazinerangna article on'chenggipa ba seaniko dakchenggipa ong'gen. Poraia matchotahaon ua "Times of Assam" aro "The Journal of the Assam Research Society" ingiparangona ua seanirangko dakaha. Uni Dr. Hardingna 1935 ni March 28 tariko seatgipa chitio ua indake janapa.

"I have been getting some articles and folklores published in "The Times of Assam" and "The Journal of the Assam Research Society" now and then."

Ua North East Spectrum magazine-oba A'chikrangni Wangala aro Nokpanteni gimin nambee seaha.

Uni indake bang'a seanirangna mitelpilani gita aro bange sedapangna didiani gita una Assam Sorkari 1960 bilisio Literary Pension-ko japrako gong 100 ka'e on'aha. Indake uan Assamni a'brini manderangni gisepo iandakgipa on'aniko man'chenggipa ong'aha. Ia Literary Pension-ko man'giparanga.

- |                             |             |
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Uni chasongo Meghalaya Stateoni Literary pensionko man'gipa rangara.

- |                     |             |
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| 1. Primrose Gatphoh | - Rs. 100/- |
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| 3. Victor G. Bareh  | - Rs. 100/- |

Ia Literary Pension janggi tangna gita bang'jamangmang ong'ani gimin uko bariatchina changni chang ua Meghalayani Minister Salseng C. Marakna Assamni Literary Pension-rangnade japrako gong 400 ko on'engahani gimin Meghayani Literary pension-rangna ba japrako gong 200 kode on'pachina mol'mole seataha. 1981 ni August jaoba ua J.P. Singh, IAS, Secretary to the Government of Meghalaya, Agriculture Department na antangni Literary Pensionko bariatpachina Sorkariko mol'mole on'pachina seataha.

Dewansingni janggi tanganiko "From Darkness to Lightness" ingipaho 1977 ni April 14 tariko "The Assam Observer" songbado gatataha. Uano ua songbadni Editor indake seatjolaha.

"We hereby appeal to the present leadership of the State of Meghalaya to kindly increase his Literary Pension upto the tune of Rs. 500/- (Rupees five hundred) per month so that he may live happily and we also urge the Chancellor of the North Eastern Hill University to take immediate step to publish all his unpublished Manuscripts of public interest."

Dewansing bang'a mingsinggipa lekka segiparang, poedo segiparang aro indakgiparangko dakgiparang gitan apan namen nengesa janggi tangna nangaha. Ua attamna pringna cha'na ringnan neng'bena nangaha. Indakgipa obostao ua an'tangni lekka segiminrangko mande saksana, ba Company ge'sana ba uandake paljojona draatako man'aha. Basakoba ua janggi tangna a'a gamnaba nangaha aro 1955 bilsini May 2 tariko uni chiti seani gitade ua Sorkario Dorgasto setimgipa ba Vendorni kamko ka'anikomangba janggi tangna sandina nangaha.

Ua uni janggi tanganiko kangal ong'achi a'bachengaha. High Schoolo poraimitingo nengrabate aro tangka man'bate janggitangna man'aha. College matchote Janggin Laskerni chawari ong'aona baua namen nengrae janggi tangena man'kuaha. Uni kangal ong'na a'bachenganide uni namgijagipa sabisiko man'e Baghmarao songdongna nangaonisa aro sabisiko man'e mamung kamrangko ka'gija jakgitele janggi tangna jotton ka'aoni ong'baaha. Uni sea-jotanirang aro chitirangoniko darangonikoba uni Sorkarioniko kam bi'aniko nikjaha. Beben B.A. (Honrs) pass ka'ani jamano ua E.A.C. ni kamko sandiaha, indiba konchi man'e Baghmarao songdongaonin ua an'tangna jaggi tangna mamung kamko ba sandianiko nikjaha. Ua kangale atchiaha aro kangalen siangaha.

Uni Poedona Gun Dongani :

Dewansing uni Middle Schoolo poraimitingonin poedorangko

serongaha. Uni "Patriotism" ingipa poedoke nikjaha, indiba uni ningtugippa chanchianirangni giminde Dr. M.C. Mason namen mitele seaha. Ua Rev. Raymond. Ewingna bohi kingsa gappile poedo seataha aro ia poedokoba nikjaha.

Dewansing a'bachengaonin poedoko seoba, indiba uko ianade indita gisik nangjaha gita nika. Ua ku'akmachi ba prose-ko seaninasa gisik nangbataha. Uni poedo seanirang bang'batan English poedooniko chanchianiko sninge uko A'chikni biap aro dakbewalrangni kri A'chikkuchi donatskaaha. Jekai Thomas Gray-ni poede Elegy Written in the Country Churchyard ingipako Gittimni Gopramdam Sambao Sinteani ine katta bichongko done uko Englishrangni English sulrangko ra'e A'chikni bewalo donatskaaha. Uandake gitrangkoba English sulrangko ra'e A'chikni bewal gita kattarangko donaha. Jekai "Home, Sweet Home" "God save the King", "While we were marching through Georgia" aro indakgipa sulrangko ra'sroaha.

Dewansingde Englishoniko A'chikku pe'ana bate A'chikkuoniko Englishchi katta donasa nambate man'a ine nikna man'a.

Uni poedo seanirang bang'batan ningtugipa chanchiani gnanggipade ongja gita ongpilaia, maina bang'batan Englishoniko sninganisan ong'a ine nikna man'a. Minggipinara ua mitamrangkode sakgipinrangni agananiko chimongaia; jekai "Katta Ma'gitcham Niam Songgitcham", "Mikchi Sokchi Dinao Doroani" aro indakgipa poedorangara uni gipinoniko chimonge ra'bagiparangsang ong'aia.

## **2) Songsarna Kam Ka'ani :**

Chadambemitingonin Dewansing dilgipani ong'ani gunde dongachim aro ua uni dilgipani ong'ani gunko banga uni kamrangon mesokaha. Beben mitamraangara namana dilgipa ong'aha, indiba mitamrangode namana dilgipa ong'jaha.

Turao Mission Middle English Schoolo poraimitingo ua hostelo donggipa uni ripengskarango walo Guardian aro skigiparang

baksa jegrike katdilaha. Iakode dakna nanganian ong'jachim, maina hostelni niamo mamungba namgijanian dongjachim. Iako uano janappagipa Wilson K. Marak (Kenethpa) ni tale agane on'aoniko uina man'a.

1925 bilsio Jorhat Christian Boy's High Schoolo poraimitingode ua A'chik chatrorangko class ra'dojani gimin uamangni pal Turao donggipa Missionaryrangna nalis ka'aha.

High Schoolo aro Collegeo poraimitingrangode uni songsarna kam ka'anirangni gimin mamungba janapaniko nikjaha. Konchi man'e uni Baghmarao songdongna nanganiba Baghmara aro sima-ari jolo songdonggipa A'chikrangna dal'begipa aro nambegipa dakchakaniko on'aha.

India jakgitel ong'ahaon a'songo bang'a golmalrang ong'aha aro bang'a sima-ari jolo songdonggipa manderangna gimaaniba ong'aha. Uandake Indo-East Pakistan sima-ario songdonggipa A'chikrangnaba dal'bea gimaani ong'aha. Jensalo India aro Pakistan ong'aha unon bang'a A'chik songrangkon East Pakistano man'angaha aro ua songrangko Indian Uniono chapatchina Dewansing Indiani Prime Minister Pandit Jawaharlal Nehruna 1951 ni January 17 tariko dorgasto (memorandum) seaha aro uano sak 201 sima-ari jolo donggipa A'chikrang soe ka'aha. Dewansing antangan A'chikna Chilchakani Kotok (The Garo Welfare Organisation) ingipa dolni antangan Padot ong'e pilak sea-jotanirangko antangan dakaha.

Ia A'chikna Chilchakani Epok (Kotok) ingipa dolko 1951 billsio Thana gedokna dagrikkipani bidingo nangako nike bikotaha. Iako Dewansingni 1976 ni January 14 tariko seaoniko nikna man'a. Ia dolo Bangladesh (East Pakistan) ni skia man'gipa manderang membor ong'a aro uamang dakdilachim. Uamangoni mitamrangara, Prof. Clement Ritchil, Kalí Kumar Chisim, Anukul Rangsha, Udhoy Mrong aro gipinrang.

A'chikna Chilchakani Kotokmangmansan iana dagrikna chu'ongjawa ine nike Dewansing ua jolni A'chikrangko ADIVASI

**SANGRAM PARISAD** ingipa dolko bikotchina ku'patiaha aro uamang bikotaba bikotbebeaha.

**Mongsongbate East Pakistano (Mymensing jol)** donggipa A'chikrangni dabiania Mymensing districtni Shusung aro Sherpur Parganas-o donggipa thana ge'dok - (1) Kalumakanda, (2) Durgapur (Shusung), (3) Haluagaht, (4) Naltabari (Taraganj), (5) Sribbardi aro (6) Sherpur pilakan A'chikrangni a'dok ong'achim, aro unasa uarangko Indian Indian Uniono chapatchina dabiengachim. Iani bidingo Government of India Act 1935 (Section 91 page 10)-o ian A'chikrangni a'dok ine janapachim aro ianon A'chikrang pangchake krengbataha. The Government of India Act 1935 (Section 91 page 10)-o indake seachim, "Into this area then under jungle the Garos came some 150 years ago. They were the first to open the country."

**Recommendations of the Provincial Government and the Government of India (Indian Reprint).**

**Dewansingni memorumdum-ko nambee sonani kalichi chapa ka'ate Pandit jawaharlal Nehruna watataha.**

**IN THE OFFICE OF THE RIGHT HONOURABLE**  
***SHRI JAWAHARLAL NEHRU***

**THE PRIME MINISTER OF THE INDIAN REPUBLIC, DELHI**

**Dated, Tura, Garo Hills, Assam, the 17th January, 1951.**

**THE MOST RESPECTFUL AND PRAYERFUL  
MEMORANDUM OF THE GAROS OF THE GARO  
HILLS, ASSAM AND OF SHUSUNG AND SHERPUR  
PARGANAS OF MYMENSINGH DISTRICT  
THROUGH THE UNDERSIGNED DULY  
AUTHORISED REPRESENTATIVES EMBODIED IN  
THE GARO NATIONAL COUNCIL, THE GARO  
HILLS DISTRICT CONGRESS COMMITTEE, THE  
ACHIKNA CHILCHAKANI KOTOK (THE GARO  
WELFARE ORGANISATION) AND THE  
ABORIGINAL WELFARE ORGANISATION, BIRISRI,  
DT. MYMENSINGH, MOST EARNESTLY AND  
PERVENTLY PRAY FOR THE CLOSEST AND MOST  
INDEPENDENT INVESTIGATION INTO THE CASE  
OF THE GAROS IN THE EAST PAKISTAN, WHO  
ARE DYING WORST VICTIMS OF THE PARTITION  
AND FOR EFFECTING RELEASE OF THE GARO  
COUNTRY NOW ARBITRARILY MERGED IN THE  
THEOCRATIC AND COMMUNAL STATE OF THE  
EAST PAKISTAN AND GETTING AMALGAMATED  
INTO THE INDIAN UNION UNDER  
CIRCUMSTANCES STATED BELOW :-**

**The Memorandum of Your Excellency's humble signatories  
most respectfully sheweth :-**

**That Your Excellency has once publicly promised that the  
Government of India would not forget the man in the street, and**

therefore, in the best of hope that the sheer injustice and incalculable wrongs done to the most neglected and downtrodden Garos under the new Political Dispensation would not be left over unredressed by Your Excellency, the humble signatories beg most respectfully to lay before Your Excellency as follows :-

**(A) THE GARO COUNTRY IN ASSAM AND IN EAST BENGAL :**

(a) That there is enough evidence in the archaic records in the old Government or private publications, in the old Government or private journals and in the old documents in possession of some members of the Garo race and in Government archives that most of the zemindaries in North Bengal, Eastern Bengal and in Assam were originally founded and owned by the Garo Chieftains. How all these old possessions of the Garos passed into the non-Garo hands is a matter of history which will be later dealt with more fully in this memorandum.

Nevertheless it would not be out of place at the outset to lay bare the following facts before Your Excellency :-

(i) That "at the commencement of the fourteenth century (that is in 1280 A.D.) Someswar Thakur (or Someswar Pathak), the progenitor of the present Shusung Rajbangsha, established himself as an independent ruler of Shusung and Garo Hills by dispossessing Baisa Garo, "(See the Modern Indian History of Indian Chiefs, Rajas, Zemindars, etc. by L.N. Ghose) Baisa Garo was of Manda clan and progenitor of Mrong, Chambugong and Rangsha clans. These clans still remain among the Garos of the present age as remnants of a disinherited race.

(ii) That Sherpur Zemindary was originally founded by one Dipu Garo. He kept one Kayastha as minister under him, whose descendants ultimately supplanted the Garo successors and usurped the zemindary.

(iii) That of Ishakhan of Khijirpur, Mr. J. Wise wrote, "The most celebrated of all Bhuyas, however, was Inshakhan. He is



described by Abul Fazal as Marzbun Bhati or Governor of Lower Bengal and as the ruler of great Zemindars." The Garo name of Ishakhan was Arimbit Raja Iskadoba. Ishakhan was a Garo Chieftain.

(iv) That some centuries back once one Garo Raja, named Shankar, was a very strong ruler in Gour, now in ruins, in Bengal.

(v) (a)-That according to Mr. Francis Hamilton's *An Account of Assam (1808-1814)* most of the known zemindaries in Lower Assam were essentially of Garo origin.

(b) That the strip of land in the Mymensingh District known as the Shusung and Sherpur Parganas and comprising the six thanas (Police Stations) of (i) Kalumakanda, (ii) Durgapur (Shusung), (iii) Haluaghat, (iv) Naltabari (Taraganj), (v) Sribbardi and (vi) Sherpur is "essentially a Garo country" had been already admitted in The Government of India Act, 1935 (section 91) wherein it is stated "Into this area then under jungle the Garos came some 150 years ago. They were the first to open the country" (Vide page 10, The Government of India Act, 1945, Section 91)-Recommendations of the Provincial Governments and the Government of India (Indian Reprint).

(c) That the said strip of the country in the Mymensingh District known as the Shusung and Sherpur Parganas and more areas in East Bengal known as the Garo country and found to be so by the Government of India surveys since 1812 are integral, contiguous, organic and inseparable part of the main Garo country (or in native tongue, A'chik A'song) in Assam which the British Government divided into fragments on the Principle of "Divide and Rule"; some portions of the main Garo country lay merged, as the result of the division, in the Districts of Assam and Bengal adjoining the District of the Garo Hills, which forms but a mid-portion of the Actual A'chik A'song (or the Garo country) of about three to five centuries back. From very ancient days the Garos of Assam and the Garos of the Mymensingh Sylhet, Rangpur and Dacca District have been living as the same integral solid block of community, being socially and

economically interrelated and interdependent; and the artificial and unnatural boundary set up by the British between the Garo Hills and other Districts has by no means disintegrated the social and economic interrelation and interdependence of the Garos of Assam and the Garos of the aforesaid Shusung and Sherpur Parganas in the Mymensingh District and other Districts in East Bengal. The Garos of Assam and the Garos of the aforesaid Shusung and Sherpur Parganas and of areas in other District stand and fall together. Therefore, the sufferings and agonies of the Garos of the aforesaid area in the Mymensing District can by no means fail to have serious repercussions on the Garos who are found in every District in Assam and on the other sister hill-tribes of Assam.

(d) That the Garo settlements in the Dhaneswar Pahar and Bhowal State having been fallen under the fury of the Mussalman persecution, are now left desolate. The Garos of those areas have been scattered as refugees in Assam and Agartala. Besides, many of the Garos having been done to death, it is reported that more than 300 Garo girls have been forcibly carried away by the Mussalmans and forcibly converted into their faith in those areas. All their property have been looted. It is deeply and strongly feared that the same fate awaits the Garos of the Shusung and Sherpur Parganas who have been forced to live as remnants of a disinherited race now under the theocratic and communal state of the East Pakistan.

(e) That the aforesaid Shusung and Sherpur Parganas in the Mymensingh District being an organic and inseparable part of the history and religion of the Garos of Assam, they and their sister hill tribes in Assam cannot look unconcerned and unmoved when their kith and kin groan under Muslim servitude at their arms' length.

(f) That the benign British Government, when once recognized the Shusung and Sherpur Parganas as "essentially Garo country", made it a Partially Excluded Area to ensure a just and considerate protection of the Garos therein and would have gone on introducing

reforms to ameliorate their conditions had not the World War II and the new subsequent Political Dispensation under the Mountbatten Plan set in. Now the Garos of the aforesaid area made incapable to stand on their own legs and to make progress by the second and worse alien rule under the theocratic and communal state of the East Pakistan. They are forced not to know and taste any of the sweet freedom from British domination. The present religious and communal rule by the Musalmans in this area is ten thousand times worse and hellish to the Garos of the aforesaid area than the British Rule. When the British ruled the Garos, Hindus and Mahommadans in this area, life, honour and property were comparatively safe. It would have been continually so there, had this Garo country been amalgamated in time into the secular state of the Indian Union.

**(B) HOW THE GAROS CAME UNDER PAKISTAN :**

(a) That during the partition of the into Indian Dominion and Pakistan, the Garos who, along with the Hindus and the Christians form the majority of population in the Shusung and Sherpur Parganas had jointly expressed their earnest and sincere desire through the Rev. V.J. White of the Australian Baptist Mission, Birisiri, directing him to place before the Partition Committee in Delhi their case to the effect that the strip of country in the Mymensingh District, known as the Shusung and Sherpur Parganas and comprising the police stations (thanas) of (i) Kalumakanda, (ii) Durgapur (Shusung), (iii) Haluaghat, (iv) Naltabari (Taraganj), (v) Sribbardi and (vi) Sherpur should be amalgamated into the Indian Union.

(b) That just before the sitting of the said Partition Committee the Rev. V.J. White, who assured the Garos of the aforesaid area that he would himself do everything needful on the problem for the Garos, and in whom the said Garos implicitly trusted, abruptly and for reasons known best to him, went on furlough, and entrusted the task to his Assistant Rev. Binoy Bhusan Sangma of the same place but Rev. Binoy Bhusan Sangma has, through Pro-Pakistan influence and

by unforeseen difficulties in his way, been thwarted from successfully carrying out the mission entrusted to him, and so he could not present before the partition Committee the case of the Garos of the ancestral Garo country which the Mussalmans now occupy under Mussalman servitude, and thus he has miserably failed to strike while the iron is hot.

(c) That it was mostly due to the seeming inarticulate silence of the Garos of the aforementioned areas that the own ancient land of the Garos being the integral and inseparable portions of the main Garo country in Assam, has been arbitrarily included in the East Pakistan much against the most cherished desires of the Garos, the new Hindus and Christians therein. (See the Quarter-Inch Sheets 78G, 78K, and 780, of the Garo country in the northern parts of the Mymensingh and Sylhet Districts surveyed by the Eastern Circle, Survey of India, No. 5, Shillong in 1926-29).

#### **(C) THE WRONGFUL NEGLECT OF THE CLAIMS OF THE GAROS BY INDO-PAKISTAN BOUNDARY TRIBUNAL :**

(a) That the fundamental elementary Political needs, rights and claims of the Garos have been wrongfully by passed by the Indo-Pakistan Boundary Tribunal. The Garos, as the most down-trodden, the most neglected and the most misunderstood race in India, by the Powers that be, have been rendered the worse slow-dying victims of the Partition in the East Pakistan. Representations on this most flagrant injustice and the most criminally mistaken policy of the arbitrary merging of the integral and inseparable part of the main Garo country in the theocratic and communal state of the East Pakistan have been allowed to be shelved by the Indo-Pakistan Boundary Tribunal either through sheer lack of moral courage and of any drop of the milk of human kindness on the part of its members, because its members have been too much riddled by the pro-Pakistan influence. It was the most ardent hope of all the Garos of Assam and of the Garo country now in the East Pakistan that full justice and

deliverance of the Garos of the Garo country from the Moslem yoke would be effected by the said Indo-Pakistan Boundary Tribunal. Also the representations made on this most distressing problem by the Achik Sangha, the only mouthpiece of the Garos of the Garo country in East Bengal and now suppressed by the Pakistan Government, have been for some mysterious reasons, merely bypassed. It is thus the Garos could not gain a grain of political justice from the Indo-Pakistan Boundary Tribunal, the appointment of which proved to be a most cruel mockery and the most absolutely useless show to them.

**(D) SOME REASONS WHY THE GAROS WOULD NOT ALLOW THE ONE ORGANIC AND INSEPARABLE PART OF THE GARO COUNTRY TO REMAIN INDEFINITELY UNDER THE EAST PAKISTAN :**

(a) That it is a most pathetic feature of the disastrous Partition that the Garos of the Garo country, now in the East Pakistan, having been allowed to live peacefully under Pax Britannica and having been, thus in consequence, emasculated under the British rule that is, the simple unlettered Garos of the Garo country now in the East Pakistan, having been freed from the benign and considerate protection of the noble British Lion have, arbitrarily and in violence of all fundamental and elementary human and political sense of justice, been placed under the relentless Pakistan Grey Wolf. It is most respectfully submitted that the humble signatories do not hereby deprecate the Pakistan Government; on the other hand they wish the Pakistan Government well and prosperous, but they simply mean to say that, as the Garo country in the East Pakistan is an organic and inseparable part of the main Garo country in Assam, the Garos do fully realize that there is more hope for the Garos of the Garo country now in the East Pakistan to realize their destiny and their inalienable right which consist in the pursuit of happiness and in the security of life, honour and property under their own Government when they are united with their brothers and sisters in Assam in the secular State of the Indian Union than under the Crescent and Star.

**(b) That the Garos of the said Garo country living these last few years under the Pakistan Government have realized to the full that for the said Garo country to be continually under the same unsympathetic Pakistan Government is not to be a brave world at all where human life and human liberty receive instinctive and conscious respect and where progress and security of life and property are within the grasp of each individual.**

**(c) That there is no social, economic and political justice, no liberty of thought, expression, belief, faith and worship no equality of status and of opportunity, no fraternity assuring the dignity of the individual and no instrument of social good and national progress for the Garos of the Garo country now in the East Pakistan.**

**(d) That the past record of the Pakistan Government as far as it concerned the Garos of the Garo country in the East Pakistan is scarlet with crimes of duplicity, malevolence, all in a planned manner.**

**(e) That like mists before a hurricane had vanished those gossamer walls of the security which the originators of Pakistan constructed for the non-Moslem minorities who had the misfortune to be born in the areas now in the East Pakistan with no power to protest against those thousands of unfulfilled promises, All promises of safeguard for the Garos of the Garo country now in the East Pakistan have now been proved an illusion, pure and simple; social justice for the Garo peasants and political freedom for the Gato country now in the East Pakistan mean but so much exploitation, deceit and degradation for the individual that the undue and unheard of sufferings under the East Pakistan Government have increased the abhorrence of the Garos of it. The Garos of the Garo country now in the East Pakistan are now left absolutely defenceless in everything appertaining their life, honour, property etc.**

**(f) The Garo country now in the East Pakistan has been converted into a police state in which the Garos have been deprived of all rights-political, economic and social.**

**(g) That insidious and upon attempts are being made by the Mussalmans with full knowledge and connivance of the Pakistan Government to turn the Garos off their ancestral lands.**

**(h) That the Garos fully understand that it is the natural characteristic of the Mahammadans in the East Pakistan to show very little respect and regard for the sanctity of life and property of the Garos who are not of their faith and who being non Moslems, have the misfortune to be under their rule. For the Garos of the Garo country in the East Pakistan to remain continually under the alien Pakistan Government would in all certainty mean slow and steady, total and complete political, economic, social and cultural ruin and sure and certain gradual extermination of the Garos as a race.**

**(i) That all the Government servants in the religious and communal state of the East Pakistan from the highest official down to the meanest orderly, at all times, act and behave towards the Garos of the Garo country in the East Pakistan as if they (Government servants) were heaven-born foreign rulers sent to overlord the Garos.**

**Within the last few years conditions of all dealing of the East Pakistan Government with the Garos clearly prove that :-**

**(i) there is not an iota of citizenship and no taste of the fruits of freedom for the Garos of the Garo country in the East Pakistan, who are in all respects treated as if they were merely fit to be hewers of wood and drawers of water for the new Mussalman masters :**

**(ii) Either the wholesale elimination of all non-Moslem elements or their slow downward extermination in the event of failure of their attempt at wholesale conversion of them is the sure plan of the Pakistan Government; whereas it is an impossible proposal for a hill-tribe like the Garos whose forefathers' social and religious practices are closely akin to primitive Hinduism, with the exceptions of a considerable number of the Garo Christians. It is most respectfully submitted that the Garos of the Garo country in the East Pakistan would rather die fighting for the fundamental elementary**

human rights in their own ancestral hearths and homes than surrender themselves for wholesale forcible conversion to a faith which goes too much against their grain.

(iii) The Garos unanimously are under the impression that the Pakistan Government is but a robber State for the simple reason that the major portion of yearly produce of paddy of the Garos in the Garo country now in the East Pakistan used to be robbed off the Garo peasantry as levy by the Pakistan Government, at the point of their bayonets and rifles and forcibly carted away leaving a mere pittance of the produce for the barest existence of the Garos therein. Besides the forcible snatching away of food by the Pakistan Government right out of the mouth of the Garo cultivators, it is also found that most of the robberies committed upon the Garos and Hindus in the East Pakistan have been done by the Pakistan Government sepoys and police in disguise. The Mussalman populace backed by force adopt all sorts of insidious or upon tactics to smoke out the Garos from their ancestral Garo country in the East Pakistan, with the knowledge and connivance of the Government officials therein;

(iv) All police and "pass" laws are administered on the Garos of the Garo country in the East Pakistan too harshly and absolutely inhumanly. The police officials therein on the slightest pretext and the flimsiest excuses, used to give a bad name to any Garo, arrest him under lawless law, beat him half dead and punish him for crimes which he has never committed just as we give a dog a bad name in order to beat him or to kill him;

(v) Almost everyday one or two Garo women and girls are being aducted or seduced and forcibly married to the Mahammadans and converted to their faith; lawful representation to the Pakistan authorities on the continual abduction and seduction of the Garos women and girls always meets with bluff, intimidation and dismissal with disdain, often turning the complainant into the accused, and always proves a "crying in the wilderness;"



(j) That the main Garo country in Assam and the Garo country in the East Pakistan, taken as a whole, form a country, whose social structure is based on the same traditional religion, culture and custom. The Garos, wherever they are, live under matriarchal system, according to which, the septs, clans and surnames are all derived from the line of motherhood. They are divided amongst themselves mainly on the basis of matrimonial necessity into different septs and clans amongst themselves with customary social laws strongly binding them together, as an inward ligament of the whole Garo social structure, so that all the Garos, irrespective of their places of residence, are all closely interrelated by blood counting their relationship from the lines of their motherhood, and the Garo Nokmas (or Headmen) of the different septs, girls are much valued by the heads of the families then are the boys among the Garos. It has come to the knowledge that more than 900 Garo girls of the Garo country in the whole of the East Pakistan have been forcibly married to the Mussalmans in the last few months alone in accordance to their secret plan which is to the effect that 3000 Garo girls should have to be married to Mahommedan young men and men within two years. Most of the Garo girls thus abducted or seduced by the Mussalman goondas for their own immoral purposes and for forcible conversion are from the Garo settlements in Dhaneswar Pahar in the Dacca Division and in the Garo villages in the Sylhet District and in different thanas in the Shusung and Sherpur Parganas in the Mymensingh District. These girls, though most valuable to the Garos, could not be rescued except by force of arms.

(k) The simple and illiterate Garo cultivator in the Garo country in the East Pakistan mournfully says, "My daughters are being treated forcibly as chattels by the Pakistan sepoy and police and officials, whose words are laws. My sons are coerced to work as beasts of burden on empty stomach under the Pakistan whip. The greater portion of my paddy are carted away under armed guard a levy by the Pakistan sepoy almost for nothing." Then he goes on asking,

**"Were it not that before the Great World War of 1939-45, the Engrajees were ruling both the Garos and the Mohammadans ? It is not that our sons (the Garo young men) by the thousands helped to defeat the Germans and Japanese in Europe and Asia ? How people say that we are free from British domination ? Why then the free Mussalmans enslave the free Garos like this ? I am now treated as a dog by the Pakistan military and police officials while the Mussalman undergraduate who once worked as my private clerk for Rs. 15/- per month in 1935, is now a big official with a very fat salary. Why is this difference between the poor beggar and me ? Who has sold us into Mahammadans slavery ? Is he an Englishman or Gandhi ? Is this slavery a recompense for the sacrifices and faithful services rendered by thousands of our Garo young men in the various theatres of the last two Great World Wars ? Is this the practical meaning of freedom from the British domination ?"**

**The humble signatories could not satisfactorily answer to such perplexing but simple questions as these under the prevailing conditions in the Garo country now forcibly under the East Pakistan.**

**(1) That political freedom for the Garos of the Garo country in the East Pakistan is decidedly nil; the Pakistan Government does not, and will never ensure for the Garos of the Garo country in the East Pakistan a place of honour and pride; but only much fanaticism and intelerance and inhuman brutalities upon the Garos are going on doggedly. It is not merely a return to barbarism in the East Pakistan that a Mussalman beggar could flog a self-respecting Garo village Headman with all impunity only for nobly refusing to give his daughter over to a Mussalman goonda for immoral purposes ?**

**(m) That, being ethnically, traditionally, religiously and socially quite substantially identical with, and in close affinity to, the natives of the states of Cooch Bihar and Agartala, the Garos of the Shusung and Sherpur Parganas and of the other Garo ancestral settlements in East Bengal, have the most just and legitimate claim**

that the Garo country in the East Pakistan should be independently, minutely and closely searched out according to the latest surveys of the Government of India since 1842 and amalgamated into the Indian Union without the least possible delay, that is, the Garo country in the East Pakistan should be as free as are the states of Cooch Behar and Agartala. For the simple reason that the East Pakistan is a theocratic and extremely communal state absolutely alien to all Garo political, economic, religious and social sentiments and practices, the Garo country in the East Pakistan should at all costs be amalgamated in the Indian Union, for the fulfilment of which the Garos will continue to struggle in any way they deem most fit.

**(E) THE FOREIGN MISSIONARIES IN THE GARO COUNTRY IN THE EAST PAKISTAN :**

(a) That it is rumoured that the Government of India and the Provincial Government often used to decide the needs of the Garos merely basing their decision on the opinions and self-interested reports of the foreign missionaries on the spot. There is a handful of foreign missionaries in the Garo country in the East Pakistan who look not only for the propagation of their faith but used to dabble in the political affairs in the country. Some missionaries in view of the enormous troubles and economic upset liable to be entailed in the course of the amalgamation of the Garo country in the East Pakistan into the Indian Union, would like to let things drift as they are and would go on doing everything against the return of the Garo country in the East Pakistan into the main Garo country in the Indian Union. Although all of them may not be pious rogues and moral cowards, yet some of them often actually think and act the part of the proverbial butterfly in the following old song :-

"The toad beneath the harrow knows  
Precisely where each tooth-point goes;  
The butterfly on the road  
Preaches contentment to the toad."

(b) The humble signatories do not hereby underrate the manifold self-sacrificing activities of the many good missionaries but, as they, of necessity, are bound to be on the side of those in power in the land, it would be hardly possible for them to support the Garos wholeheartedly in their just and legitimate demands for amalgamation of the Garo country now in the East Pakistan into the secular state of the Indian Union.

It is therefore not a just and wise statesman-like policy to decide such things of deep racial, political, economic, cultural opinions alone of such foreign missionaries. The Garos of the Garo country in the East Pakistan have, to their bitter cost, learnt the lesson of putting blind and implicit trust in a foreign and irresponsible missionary. Many a swarming saint and a praying rogue, who are the slaves of unreason and blind habit, have often been the cause of the downfall, misery and death of poor innocent, voiceless race, like the Garos, whom they pretend to plead for but whom they ultimately betray and destroy. Will the Pakistan Government be compelled to give back to the enslaved Garos the ancient Garo country which the Mussalmans now occupy under Mussalman servitude ? What would be the opinion and report of the missionaries on the spot on this question the humble signatories have not the least inkling of. It would be the most far-sighted and most statesmanlike policy, missionaries or no missionaries, however, and a sure prevention of future disorder, commotion and unnecessary possible bloodshed if, in the interest of peace, justice, impartiality and security of life, honour and property, the Garo country now in the East Pakistan be searched out most closely and independently on the basis of the surveys of India of these areas by the Eastern Circle, Survey of India, and get it now peacefully amalgamated into the Indian Union.

**(F) THE CLAIMS OF THE GAROS ARE MODEST :**

(a) That in the said Government of India Act, 1935 (See 91), Recommendations of the Provincial Governments and the

Government of India, it was already stated that ample room was provided for to effect change of boundary of the Garo country which is now arbitrarily kept within the East Pakistan.

(b) That in the grand old days the Garos kept what lands they possessed by force of arms, their milams (two-edged swords) being their chief formidable weapon of offence or defence, and the Garos of those days were honest, noble, brave and warlike.

(c) It was mainly because the Garos were much inarticulate, because of the British arms lent to the non-Garo opportunists and adventurers against the Garos and because the British officials then miserably failed to see the other side of the shield, the Garos lost most of their own lands in Bengal and Assam. Had it not been for these facts the Garos could prove that their own lands extended far more down in the Districts of Mymensingh, Sylhet and Dacca, See Sir E.A. Gait's History of Assam, the Modern, History of Indian Chiefs, Rajas, Zemindars, etc. by L.N. Ghose and An Account of Assam (1808-1814) by Francis Hamilton.

Considering these and yet unearthed facts, as hinted above, the unanimous and legitimate claims of the Garos for the now clearly known Garo country recognized by the British Government as essentially belonging to the Garos, and which the East Pakistan Government now occupy under Moslem servitude, to be amalgamated into the Indian Union, are of quite a modest nature. It is most sanguinely hoped that these most just and most legitimate claims embodied in these humble Memorandum would not prove a crying in the wilderness.

**(G) A SHORT HISTORY OF HOW THE MANY PARTS OF THE GARO COUNTRY IN EAST BENGAL HAVE COME TO BE SETTLED BY THE NON-GAROS :**

(a) That the Garos are the most down-trodden, the most neglected, the most misunderstood race in India by the powers that be yet the most loyal, the most passive, the most trustworthy,

lawabiding and peaceful has clearly been shown by the following short history of their own :-

(i) There are many members of the Garos race known by different names in different places.

(ii) Amongst the surviving Garo zemindaries, such as Cooch Behar, Tripura (Agartala) in Bengal and Beltola (Vashistha), Lakshmi Rani of Rani Gudam, Bijni and others in Assam, although they were originally Garos, they have all been purely Hinduized and seem to have tried to discard much of their customary laws and practices more in line with the more civilized bulk of the Hindu population in India. In fact, they may be counted as in the category of the more advanced stage of Hinduization than the original Garos in the Garo Hills and the Garos who live in the Gutu Pradesh in upper slopes of the Himalayas, overlooking Assam. It is most respectfully submitted that nine or ten centuries back a 'Tibeto-Burman race, a division of which are now known as the Garos, was a very strong race in North Bengal, East Bengal and in Assam. For instance, there was then a strong Garo Chieftain, named Shankar, in Gour, now in ruins, in Bengal. How all the Zemindaries fell into non-Garo hands, how the Garo country in East Bengal has become settled by non-Garos is mostly a matter of history.

(iii) Long before the advent of the British, the Garos kept what lands they possessed by force of arms, their two-edged swords, known as the milams, five or six cubits long, being their chief formidable weapons of offence and defence in their hands. The Garos of those days were simply, honest, brave, noble and warlike. Archaic proofs are not lacking that the Garos made written or verbal treaties with the Moghuls, the Ahoms and the Burmese.

(iv) (a) Many of the Garo chieftains of North Bengal, East Bengal and Assam employed literate non-Garos as accountants or Clerks. The true Garo chieftains, being of brave and noble nature, implicitly trusted their literate servants mostly belonged to a wily

race of opportunists and adventurers who would not hesitate to make false statements and to do all sorts of mean tricks without the slightest qualm of conscience. Lying chicanery, perjury and forgery were their chief weapons. Immediately, before the advent of the British, these literate servants actually indulged in the orgy of chicanery, perjury, forgery, trickery, falsehood and political graft in order to secure their survival among the martial Garo race. So long as the brave Garo chieftains lived, they continued to exist as parasites and flunkies of the brave Garo chieftains, and when they succeeded in doing their chiefs to death, according to their plan, they usurped all powers to themselves, began to persecute the Garo, forcibly ejecting them from their lands and went on importing large numbers of non-Garo elements into the vast lands which by right once belonged to the Garos.

(b) (i) Those were the days, when the Moghul Empire was tottering to fall to pieces, the Burmese were contemplating invasion into Assam and the English were beginning to extend their power and influence towards North Bengal, East Bengal and Assam. Most of the Garo chieftains had either then been done to death or exiled by literate servants. The parasitic figs *retusa* trees, that first began their sycophantish career on the mighty parent trees, had in course of time, overpowered the latter and began to flourish.

(ii) The owned lands of the Garos in Bengal and Assam had thus slowly passed into the hands of the wily non-Garo opportunists and adventurers.

(c) (i) Several decades before the advent of the British in this area the Garos being without their own chieftains began to suffer ceaseless, unheard of oppression, extortion, blackmail and murder at the hands of these wily opportunists and adventurers who won power. Finding themselves slowly but steadily, dispossessed of their ancestral lands, the Garos became exasperated, took up their formidable *milams* and *spis* (rectangular shields) and raided the

zemindaries far and wide. See History of the Surveys of Goalpara by Major F.C. Hirst and Mr. A.B. Smart (The Secretariat Press, Shillong).

(ii) Sir E.A. Gait records in his History of Assam that the Garo raids in those far-off days extended as far down as Dacca. The Garos were terror to the people of the plains who gave them the name of head hunters. These raiding activities of the Garos were noted down by the English as pure raids done for pleasure or for glorification. The English were wrong. The Garos were but trying in their own primitive ways to regain their lost rights. With consummate skill, persistency and cleverness the non-Garo opportunists, adventurers and intruders posed themselves before the English as being under the dog. The British went on misunderstanding the Garos thenceforward.

(iii) The opportunists and adventurers found themselves unable to resist the land-hungry Garos. These non-Garo opportunists and adventurers and their descendants would have been completely exterminated off the face of the earth at the hands of brave Garo warriors had not another warlike but much more civilized people than the Garos intervened. These interposers were the English.

(d) (i) The then enemies of the Garos began to adroitly pose themselves before the new-comers as lords of the land ratted the brave inarticulate Garos so cleverly before them as marauders, freebooters, raiders and head-hunters. The English gave the wily and oily-tongued non-Garos all possible help and support against the brave but inarticulate Garos. Such was the beginning of the Himalayan misunderstanding of the Garos by the British Government.

(ii) In those days the Garos being the strongest warriors in the land, neither sought the succour of the British arms nor did they care very much to prove before the British Government in the intricate and artificial ways to their titles of ownership to lands as then recorded in languages not at all intelligible to them. It is most



respectfully pointed out that the brave and noble English officials, not knowing a word of the Garo language, miserably failed to see the other side of the shield. By the disastrous partition and wilful neglect of the Garos of the Garo country now in the East Pakistan, the Indian leaders seem to have been repeating the same misunderstanding and injustice upon the Garos.

It is most respectfully submitted that the day has dawned when, under just Providence, the Government of the Republic of India should closely and independently investigate into the true state of rights and privileges of the poor, the most down-trodden and the most wrongly neglected Garos of East Bengal and deliver them from the unfeeling boots of Pakistanism.

#### (H) THE ANCIENT ACHIK ASONG OR THE MAIN ANCIENT GARO COUNTRY :

(a) The humble signatories beg most respectfully to state that the ancient Achik Asong or the Main Ancient Garo country as held by the Garos was something as follows :-

(i) That the ancient Achik Asong or the main ancient Garo country lay between the Himalayas and the Bay of Bengal was borne out by the old historical records, traditional accounts and in the old documents some of which are still found in private possession of the members of the Garo race, some of whom not yet known as the Garos, but who, to all intents and purposes, are real Garos, in Assam and Bengal.

(ii) The Bramaputra was essentially a Garo River flowing through the midst of the ancient Achik Asong. The Garos call this River Songdu, which means the "Feeder to village", and the Himalayas they call Chuma, which means the "Mother of Heights", and the ocean, on the shore of which the Achik Asong was, they call Aema Ditema, Siksikma Wilwilma. According to their traditional account, the ancient Achik Asong was on the sea shore. That this is not very far from being certain is borne out by the following

geological statement :- "From an examination of the nature of the deposits from the area of the Ganges-Brahmaputra delta South of a line joining the Rajmahal with the South-West corner of the Garo Hills, it is clear that the Ganges-Brahmaputra entered the sea at the South-West corner of the Garo Hills," - Sir Cyril S. Fox in his Physical Geogaphy for Indian Students (Macmillan).

**(1) AVAILABLE SOURCES OF RECENT PROOFS ON THE CASE OF THE GAROS AND ON THE GAROS AND ON THE GARO COUNTRY NOW IN THE EAST PAKISTAN :**

(a) That Your Excellency may, if time permits, know more closely about the Garos, their needs and of the their most urgent and immediate need of the amalgamation of the Garo country now in the East Pakistan into the secular state of the Indian Union, the humble signatories beg most respectfully to submit a list of some of the old Government publications and old accounts on the Garos as follows :-

(1) The Government of India Act, 1935 (Sec.91) - Recommendations of Provindial Governments and the Government of India (Indian Reprint).

(2) Imperial Gazetteer of India, Provincial Series - Eastern Bengal and Assam, - Supt. of Governmnt Printing, Calcutta.

(3) History of the Relations of the Government with the Hill Tribes of the North-East Frontier of Bengal (1884) - By A. Mackenzie.

(4) A Statistical Account of Assam (1874) By Sir W.W. Hunter.

(5) District Gazetter of the Garo Hills (1906) By B.C. Allen.

(6) Journal of the Asiatic Society of Bengal, Vol. LXII, Part I.

(7) A Brief History of the Surveys of the Goalpara District. - By Major E.C. Hirst, I.A., and Mr. A.B. Smart. (The Assam Secretariat Press, Shillong).

(8) Memoirs of the Asiatic Society of Bengal, Vol. II, No.3,

**November, 1765.**

**(9) District Gazetteer of Goalpara (1906) By B.C. Allen.**

**(10) Assessment Reports, Bajali, Barbhag, Baska, Patidarang, and South Bank Group (1905) By H.C. Barnes.**

**(11) District Gazetteer Kamrup (1906) By B.C. Allen.**

**(12) The Koch Kings of Kamrupa By E.A. Gait.**

**(13) Dr. Wsade's History of Assam Published By R. Sarma, Managing Proprietor, Madhupur T.E.P.O. Sissi, Assam.**

**(14) The History of Assam By Sir E.A. Gait.**

**(15) Observations on the Inhabitants of the Garrow Hills (Asiatic Researches Vol. III, 1796 By John Eliot.**

**(16) The Garrows, Their Customs and Mythology, S.C.R. 2nd, Series, No. 35, Page 270, Dec. 1836. By Esme.**

**(17) Assam Census Report, 1891. By E.A. Gait.**

**(18) The Garos By Major A. Playfair, I.A. Deputy Commissioner, Assam. Published By David Nutt, 57, 59 Long Acre, London.**

**(19) Himalayan Journals (1854) By J.D. Hooker.**

**(20) General Report of the Survey of India 1870-71.**

**(21) Assam Census Report (1901) By B.C. Allen.**

**(22) Darangiri in Garo Hills (Rec. G.S. 1880. Vol. 20) By (Tom D) La Touche.**

**(23) Notes on the Geology of the Garo Hills (R.G.S. 1887) Vol. 20 Partg I) By (Tom D) La Touche.**

**(24) Linguistic Survey of India Vol. III, Part III By Dr. G.A. Grierson.**

**(25) Assam Census Reports 1911, 1921, 1931 & 1941. By Mullins, Hutton and others.**

**(26) Descriptive Ethnology of bengal By Col. E. Dalton.**

(27) Surveys of Goalpara District By John Kelso and By Major D. Macdonald.

(28) The "Genna" Amongst the Tribes of Assam By T.C. Hodson.

(29) Case Reports of SONARAM SANGMA Versus The Bijni Raj of Goalpara District, (1896-1905) under the regime of Sir Bamfylde Fuller, Chief Commissioner of Assam.

(30) Latest General Reports and Maps of the Survey of India.

(31) Map of the Northern Parts of Mymensingh and Sylhet Districts (78G, 78K and 780) as surveyed by the Survey of India No. 5. Shillong, in 1926-29.

(32) Mymensingher Barendra Brahman Zemindar Second Edition (Bengali) - Shusung Rajbangsha By Kumar Shourindra Kishore Ray Chowdhury, Printed by Tulsi Charan Das at Cherry Press Ltd., 251, Bowbazar Street, Calcutta (1916).

(33) The Garo Hills Act XXII of 1869.

(34) Bengal M.S.S. 11248 dated 10th December, 1802.

(35) The Modern History of Indian Chiefs, Rajas, Zemindars, etc. By L.N. Ghose.

(36) Leithbridge's Golden Book of India.

(37) Asiatic Researches XVA (Mr. Sterling).

(38) Stewart's History of Bengal.

(39) Elhinstone's History of India, Book II, Chapter II.

(40) Mr. J. Grant's View of the Revenues of Bengal, 10th & 16th Reports.

(41) Footnote on page 196 of Kartrik Anibadita Rira jushushant in By Rampran Gupta.

(42) An Account of Bengal By Abul Fazal.

(43) An account of Assam (1808-1814) by Francis Hamilton

## **(J) CONCLUDING PRAYERS :**

**(a) The undersigned representatives of the Garos of Assam and of the Garo country now under Muslim servitude in the East Pakistan beg most respectfully in conclusion to state as follows :-**

**(i) That the Garos, as everything in nature aspires to be a whole, want a parliament of their own under the Republic of India, and the Garos should be, as a whole, masters in their own house to run their own affairs under the Republic of India.**

**(ii) That the life of mutual help and interdependence of the Garos of Assam and of the Garo country now in the East Pakistan, should be allowed to keep intact. This could never be possible unless and until the Garo country now arbitrarily merged in the theocratic state of the East Pakistan is made an amalgamated part of the Garo country in the Indian Union.**

**(iii) That it is a paradox to say that in India we have freedom, but the Garos of the Garo country in East Bengal cannot have it while violence and total disregard of the political, economic and social life of the Garos therein are made rule under the theocratic and communal state of the East Pakistan, and under that rule every Pakistan official, police and sepoy seems to have allowed his sense of responsibility to atrophy as far as concerned the security of life, honour, and property and the welfare and progress of the Garos therein. It is most respectfully submitted that the rule of the Garos, by the communal East Pakistan Government is but a vicious form of persecution and a homicide made subtle. One can imagine as to what inhuman methods the Pakistan forces of security could descend upon the defenceless and voiceless Garos are at the mercy of the sudden and unjustifiable levies during nights at the harvest-times and armed officials, police and sepoys can freely intimidate the Garos, saying, "We can arrest any one in the country, we can convict him on any charge we choose, we can sentence him to any term we desire or we can kill him."**

It is therefore, and because of the inhuman treatment accorded by the Moslem officials, police and sepoy to the defenceless and voiceless Garos in East Bengal, who are fortified only by the courage of their conviction and keep their mouths shut, the Garos of the Garo country in East Bengal and Assam, beg most respectfully to state that :-

(1) The Garos want the just and peaceful amalgamation of the Garo country in East Bengal as a sub-division and as shown in Quarter-Inch Sheets 78G, 78K, & 780 of the Survey of India, Shillong, surveyed in 1926-29, in to the Republic of India.

(2) The choice of their form of Government should be left entirely to the Garos under the Republic of India.

(iv) Is there no hope for the Garos, who are lost in the theocratic and the communal state of the East Pakistan ? Is the Moslem servitude the due compensation for the sacrifice and faithful service of thousands of the Garos in the various theatres of both the World War Nos. I & II.

It is most respectfully submitted that the Garos of the Garo country in East Bengal (now in the East Pakistan) want political freedom, which since the 15th August, 1947, the Moslems have stolen from them.

(v) It is most respectfully submitted that, as

(1) the claim of the Garos for peaceful and full amalgamation of the Garos country in East Bengal into the Indian Union is just, legitimate, natural and continuous since the Partition.

(2) for many reasons often beyond the control of the Pakistan Government, the Garos, as a whole, most reasonable and naturally feel that there always lurk the great danger of insecurity to life, honour, and property and rights of the Garos of the Garo country in East Bengal.

(3) the mind of the Garos, as a whole, has already been infested

with hopelessness, suspicion and resentment against the Pakistan Government.

(4) the Garos cannot in this special case keep mum lest they should be charged under sub-clause (8) of C of the Indo-Pakistan Agreement of 8.4.50.

(5) the Pakistan Government officials always treat any petition of complaint of the Garos as if they were a spaté of problems clamouring for attention allows little rest or relief and so petition for redress of the grievances of the Garos of the Garo country in East Bengal to the Pakistan authorities always proves a "crying in the wilderness,"

(6) there is much abuse upon the Garos of the Garo country in East Bengal of the extraordinary and unlimited power vested in the police and border military of the Pakistan Government, who rule the Garos, as alien rulers, through more barbarous methods, at present, under Curfew orders, Indo-Pakistan Agreement of 8.4.50 has very little or no meaning on the solution in connection with the claim of the Garos for full amalgamation of the Garo country in East Bengal as surveyed since 1842 by the Survey of India.

(7) and the case of the Garos, now under Moslem servitude in East Bengal, cannot be ruled out as preposterous because the preposterousness existed since the Partition through the machinations of a set of scheming persons behind the screen and without any knowledge or consent of the voiceless Garos therein who now suffer most under the ruthless harrow of Pakistanism.

(vi) It is most respectfully submitted that the Garos love the Mahammadans for what they are, as human beings, and they will never entertain vindictive feelings; but that the Garos will fight the Pakistan Government to the last ditch until it restores the freedom to the Garos which it has stolen on the quit of the British.

(vii) That, even after the Indo-Pakistan Agreement of 3.4.50, there is no safeguard for the life, honour, property, citizenship,

cultural and other rights of the Garos in the East Pakistan, especially more so when the Garo country therein is turned into a police state where the patrolling armed police and border military men have the absolute freedom and impetuosity to say in the face of the simple defenceless Garo villagers as follows, "We can arrest any Garo in this border area, we can convict him on any charge we choose, we can sentence him to any term we desire or we can kill him." The Garos of the Garo country now in the East Pakistan are now faced with a sub-human-standard of living and infinite dreariness. Therefore Indo-Pakistan Agreement of 3.4.50 has no meaning to the voiceless and defenceless Garos of the Garo country in the East Pakistan, when the fully-armed Pakistan sepoy and police say so and behave accordingly, The Cool, cocksure confidence with which they do about establishing the rule of Pakistanism in the Garo country in East Bengal sickens any Garo. At least 100% of the Garos therein are not happy about everything that is happening inside the Garo country in East Bengal, but it does not express itself in opposition for the simple reason of the presence of the Pakistan security police and border military. Every Garo therein acts like a mouse crouched between the paws of an evil-eyed cat.

(viii) It is most respectfully prayed that any needful communications on the matter under representation may kindly be forwarded to :-

(1) The President, Garo National Council. Tura Garo Hills, Assam.

(2) The President, The Achikna Chilchakani Kotok, (The Garo Welfare Organisation.) Dabram, Baghmara, Garo Hills, Assam.

(3) The President, Garo Hills District Congress Committee. Dalu, Garo Hills, Assa.

(4) The President, The Aboriginal Welfare Association, Birisri, District Mymensingh, East Pakistan.



Sd/-  
(D. Rongmuthy) B.A. (Hons.)  
President,  
A.C.K.  
(THE GARO WELFARE ORGANISATION)

Sd/-  
(F. Marak)  
General Secretary,  
ACHIKNA CHILCHAKANI KOTOK,  
(THE GARO WELFARE ORGANISATION)

Kosako watagipa memorunduman mamung aganchakaniko man'jani gimin bilsu gipino, chongmotan 1952 bilsini August 9 tariko gisik ra'atpiltaina gita Prime Minister Nehruna gnigipa memorudum-ko watattaiaha.

**IN THE OFFICE OF THE  
THE RIGHT HONOURABLE  
SRI JAWAHARLAL NEHRU**

**PRIME MINISTER, INDIAN REPUBLIC, DELHI**

**REMINDER MEMORIAL  
TO  
THE MEMORANDUM**

**(Dated the 17th January, 1951)**

**PRAYING FOR  
  
PEACEFUL SPEEDY NEGOTIATIONS FOR  
EARLY AMALGAMATION OF THE GARO  
COUNTRY IN THE EAST BENGAL AND  
ASSAM, INTO AN AUTONOMOUS AREA  
UNDER THE AEGIS OF THE INDIAN UNION**

IN THE OFFICE OF THE RIGHT HONOURABLE  
SRI JAWAHARLAL NEHRU

THE PRIME MINISTER OF THE INDIAN REPUBLIC, DELHI.

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Dated Tura, Garo Hills, Assam, the 9th August, 1952.

THE MOST HUMBLE AND RESPECTFUL  
REMINDER MEMORIAL TO THE MEMORANDUM  
DATED THE 17TH JANUARY, 1951, OF THE GAROS  
OF ASSAM AND EAST BENGAL DULY  
ADDRESSED TO YOUR EXCELLENCY, MOST  
EARNESTLY AND MOST FERVENTLY PRAYING  
FOR PEACEFUL SPEEDY NEGOTIATIONS FOR  
THE EARLY AMALGAMATION OF THE GARO  
COUNTRY IN THE EAST BANGAL, EVEN ON A  
TOPOGRAPHICAL BASIS OF APPROXIMATELY  
THIRTY FIVE MILES FROM THE BORDER OF THE  
GARO & KHASIA AND JAINTHIA HILLS, ASSAM,  
TO BE FORMED INTO AN AUTONOMOUS AREA  
UNDER THE AEGIS OF THE INDIAN UNION,  
UNDER CIRCUMSTANCES STATED BELOW :-

May It Please Your Excellency :-

That we, the undersigned Garos of Assam and East Bengal, as a whole, at the outset beg most respectfully to congratulate hereby most heartily and warmly the present Indian Government through Your Excellency on the outstanding success in the last General Elections, on the manifold splendid achievements and on the just and fair stand in the international political arena under Your Excellency's brilliant leadership ever since the dawn of India's Independence. And we the Garos offer up our sincere prayers to the

Infinite Source of Power to spare Your Excellency in health and strenght for long to steer the destinies of this glorious ancient land through for many years to come.

That the undersigned Garos of Assam and Bengal beg most respectfully to most solemnly and earnestly reiterate hereby the words of the Memorandum dated the 17th January, 1951, of the Garos of Assam and East Bengal, duly addressed to Your Excellency.

That Your Excellency would be most graciously pleased to take up this solemn and momentous prayer of the Garos along in close consultation with our most beloved and revered President, Shri Rajendra Prasad, and bring it into full fruition in due course of time.

That, implicitly trusting in Your Excellency's farsighted statesmanship and inexhaustible sympathy, the undersigned representatives of the Garos of Assam and Bengal beg most respectfully and earnestly to hereby remind Your Excellency through this humble and prayerful Memorial to expedite needful action on the aforesaid Memorandum of the Garos of Assam and East Bengal and further beg most respectfully to be generously allowed to state before Your Excellency as follows :-

(i) It is not known well to the Garos of Assam and Bengal as a whole whether or not Your Excellency have been adequately impressed by the contents of the aforesaid Memorandum of the Garos, dated the 17th January, 1951, most humbly and respectfully addressed to Your Excellency.

(ii) On the accepted principle of self-determination the Garos of Assam and of the East Bengal have every right to decide their future; and this is in accordance with the United Nations aims and no power can, therefore, compel the Garos not to ask for union of the Garo country in the East Bengal with the main Garo country in the Indian Union.

The Garos in the Indian Union are all earnestly desirous of this union as the Garos of the East Bengal are.

(iii) There is little or no meaning in granting Autonomous Government to the Garo Hills, Assam, by the Indian Government, if, at the same time, thousands of the own kith and kin of the Garos of the Garo Hills are passively allowed to be forced to sweat and groan indefinitely under Muslim servitude in their own hearts and homes in their own original contiguous homeland in the East Bengal and when thousands of the Garos in the East Bengal are forcibly debarred by alien rulers in every conceivable way from freely rejoining their main homeland in the Indian Union into one socio-economic and political fold and under one form of Government of their own.

We, the Garos of Assam and of the East Bengal, most seriously and earnestly emphasise that we, the Garos of Assam and of the East Bengal, profoundly desire to receive statehood with the formation of an integral AUTONOMOUS GARO NATIONAL AREA, taking the Garo country in the East Bengal as a component part of this Area under contemplation, under the Indian Union.

It is not only racial, ethnological and socio-biological considerations that bind the Garos of Assam and of the East Bengal together, but it is political and economic concepts and kindred objectives. The Garos of Assam and of the East Bengal profoundly human relationship, but also in all socio-economic and political struggle of their destinies as a whole. The Garos of Assam and of the East Bengal from time immemorial live in an interdependant world of their own, where an injury to the Garos of the East Bengal is an injury to the Garos of Assam. Hundreds of artificial barriers have now been put by the East Pakistan Government to hamper the free movement of the Garos of Assam among their own nearest and dearest blood relations in the East Bengal. The Garo cultivatoes in the Plains of the north Mymensingh and Sylhet District are being forced to feed the Pushtu and the Beluchi first before they ever could feed the starving relations in the Garo and Khasia and Jaintia Hills, Assam.

The Partition of India leaves the Garos of the Garo country in the East Bengal a betrayed and victimized people leading to such uneasy peace. But now we, the Garos of Assam and East Bengal, want to live peacefully, to grow and progress, as a whole, in essential integrity and perfect integration, in a prosperous democratic and secular India free from social inequalities and caste and communal barriers. We, the Garos, demand an immediate ending of police State and goondaism and for security of personal life and property in the Garo country in the East Bengal. We, the Garos of the East Bengal, want to rejoin our national homeland in the Indian Union. There is no freedom of association and discussion and no decent living conditions for the Garos in the present police State of the Garo country under the communal and theocratic East Pakistan regime. The East Pakistan Government have been resorting to various subtle forms, which can rather be readily understood than clearly expressed, to suppress the Garos' assertion to determine their own destinies as well as to stifle their legitimate struggles, after the quit of the British, for becoming masters of their own native homeland, of its materials and spiritual wealth.

The senseless division of the homeland of the Garos into India and East Pakistan has become a source of untold misery, suffering and degradation of the Garos as a whole, for which the Garos can hitherto do nothing but curse the day when power came to the unsympathetic scheming rulers who pretend to continually ignore all these underhand tactics of the unscrupulous oppressors; but we, the Garos, are sure that the time will surely come when, under just Providence, the heartless oppressors will rue the day.

We, the Garos of Assam and of the East Bengal, as a whole, with all earnestness at our command, desire to be under one fold and do not want to be politically, economically and socially separated from each other. We do not want to be legally and politically obstructed and barred from meeting each other in the ceremonial

and practical performances of our age-long customary laws, usages and practices among us, the Garos. As a well-defined sub-nation in India, we, the Garos, need a prosperous and progressive life under one form of Government of our own choice and abhor all sorts of religiosocio-economic and political superimpositions upon thousands of our defenceless and helpless kith and kin in the Garo country in the East Bengal by the alien ruling circles from Karachi and Dacca. We abhor the presence of the Pathans, the Beluchis and the Punjabi Mussalmans, as goose-stepping troops in our midst on our soil. We abhor the presence of the Behari, Noakhali and other Muslims in our midst on our soil, Above all, we abhor the presence of the East Pakistan armed Police and Ansar Bahinis in our midst on our soil. They should not be brought against our will to our hearths and homes to honour of our mothers, sisters, nieces and wives at our homes and on home-country of the Garos. Dressed in brief little authority, as they are, they merely assert that Might is Right against the Garos. If they ever carry wisdom in their heads and convince themselves that Right is Might, they must go back home at once and leave the Garos alone.

Now that the Permanent Settlement has become a dead letter and the Zemindary system has been abolished, the Shusung and Sherpur Parganas, which once by natural right belonged to the Garos, should now be wholly restored to the Garo people as a whole. These Parganas should be allowed to rejoin their main homeland of the Garos in the Indian Union. The alien Muslims from distant lands should not be forcibly and indiscriminately shoved in, in ever greater numbers, into these Parganas.

The solid reasons for claiming by the Garos for amalgamation of the predominantly tribal and originally non-Muslim area in the north Mymensingh and Sylhet Districts within the Indian Union on the grounds of racial affinity, linguistic similarity economic necessity, geographical contiguity, political solidarity and, above all,

interdominion tranquillity, on the good will and willing co-operation of the Garos, as a whole, are now even greater than the reasons for setting up the Partially Excluded Area by His Majesty's Government for the welfare and protection of the aboriginal tribal people therein, whom for their welfare, have been resorting to very shady methods to adroitly smoke them out or to steadily annihilate them. The very sad events in the P.E.A. since 1947 evidently expose the sinister ulterior motifs of the East Pakistan Government against the helpless aboriginal tribal people therein.

Various unscrupulous and provocative methods, such as letting loose of the Behari, Noakhali and other shiftless Mussalmans in the Garo villages, the universally-hated perpetual and nauseating show of the Armed Police might, the ubiquitous Pakistan D.I.B. personnel, the countless inhuman tortures of the Garo villagers at the East Pakistan Armed Police camps and outposts for trifling offences, continual abduction, seduction and kidnappings and forcible conversions to Islam of the Garo women and girls, the free forcible use by the East Pakistan Government of thousands of acres of the ploughlands belonging to the Garos without any compensation for building military highways, for establishing East Pakistan Armed Police camps and outposts and for erecting hundreds of sheds and shanties for Ansar Bahinis and the Behari Muslim border militia, forcible requisition for periodic forced labour of the Garos thereto, and last but not least, the deplorable utter impotency to check hundreds of nightly armed robberies and ghastly murders that have taken place in the homes of better-conditioned Garos, in spite of the ostensible show of Police might in the border area of north Mymensingh and Sylhet Districts, all have already led to the greatest isolation of The East Pakistan Government from the Garos. The East Pakistan Government officials, the so-called Muslim "refugees" and Muslim citizens have already begun to resort to very shady methods to completely overawe and subdue the spirit of the Garos in the East Bengal, to steadily smoke them out therefrom and to adroitly



exterminate them through various subtle ways which are rather readily understood than clearly expressed.

Conditions in the border area in the north Mymensingh and Sylhet Districts are such as what we may call Peace at present, but it is a Peace of the grave for the non-Muslim aboriginal tribal people therein. It is a Peace that gives opportunity after opportunity to the unscrupulous E.Pak. Govt. officials, Armed Police, border militia, Ansar Bahinis and Muslim citizens to hurl horrible degradation upon as well as to exploit non-Muslim aboriginal tribal people of the area. Muslim exploitation of the helpless and defenceless non-Muslim aboriginal tribal people of the area proliferates like some horrible bacillus which grows in the blood, to bring about death rapidly. No member of aboriginal tribal people of the area has any opportunity whatever of progress, of decent livelihood, of human honour and dignity.

The presence of armed Police camps and outposts, Ansar Bahinis, Border militia, hundreds of Pakistan D.I.B. personnel, paid spies and informers in the border area in north Mymensingh and Sylhet District definitely show that the East Pakistan Government have never gained the goodwill and co-operation of any single member of the aboriginal tribal people therein.

This representation has no political or party motifs but stands on its own merits showing a definite desire on the part of the Garos of the East Bengal wishing to maintain closer relationship with their own race, in the firm belief that great amelioration of their difficulties can only be brought about by the inclusion of the tribal area of the P.E.A. within the Indian Union. The ties of blood and race are still very strong among all the aboriginal tribal people in the P.E.A. and their desire for the alliance with their own kith and kin in this geographical grouping is natural and understandable.

Your Excellency, it is not unreasonable to honour the wish of the Garos for amalgamation of the original predominantly tribal and

non-Muslim area in the north Mymensingh and Sylhet District within the Indian Union on racial grounds.

Provided that in view of the Muslim predominance in each of the six thanas (police stations) named in the aforesaid Memorandum dated the 17th January, 1951, of the Garos, duly addressed to Your Excellency, the all inclusive amalgamation impracticable proposition, Your Excellency would be most graciously pleased to consider and act on the advisability of incorporating the predominantly aboriginal tribal and non-Muslim majority area of approximately thirty-five miles from the border of Garo and Khasia and Jaintia Hills, Assam, into the Indian Union.

(iv) The Garos hitherto believed that violence is not always the best weapon of defence, that there is nothing so frightful an affair as war and that peace is the only desirable state in our lives; but now thousands of hot-blooded and impetuous Garo young men in Assam and Bengal, finding peaceful representations bringing no tangible results, have already begun to find their patience almost react to its breaking-point and, are nearly coming to see it their only expediency to appeal to the eternal laws of the sword and see whether war may not be a helpful remedy.

Indeed, Your Excellency, anyone who really knows the awful conditions in the border area in north Mymensingh and Sylhet Districts would welcome too gladly any kind of war, even a war with a thousand battles, rather than these conditions should be perpetuated in such withering piping times of peace.

Time cannot soften but whet the barsh memories of the most inhuman and degrading treatment being continually accorded to the defenceless and helpless Garos of the Garo country in East Bengal by the East Pakistan Government officials, Armed Police, Ansar Bahinis, and Muslims "refugees" and citizens, a great many of whom seem to have not taken their heads off out of the 19th century. It appears that entrenched stupidity will learn no lessons from history, nay, even from experience.

(v) On page, 14 of the aforesaid Memorandum dated the 17th January, 1951, of the Garos, duly addressed to Your Excellency, it was mentioned that there are many members of the Garo race known by different names. In the Garo country in East Bengal there are also other tribal people definitely known as the Hajongs, the Banaes, the Dalus, the Koches, the Hadis, the Magons, who are all in fact but originally sub-divisions of the Garos. For all practical purposes, these people are all included in the one appellation Garos by the British. Even the well-known aboriginal Garo does not call himself Garo. He calls himself Achik or Mande. In Cooch Behar the aboriginal Garos are also known as Parvaties. In Tripura State the Tipperahs were originally known as Tipperah-Achiks and they themselves are of Garo origin.

This is just to show that the conscience and honour of the Garos of Assam, of East Bengal, of Tripura and Cooch-Bihar States can never be reconciled to the senseless and coerced division of the national home-country of the Garos into India and East Pakistan and to the monstrous inhuman crimes committed, on mere fanatical basis, against the innocent defenceless Garo villagers, women and children, during post-partition days, by the East Pakistan armed Police, Ansars, Muslim militia, Muslim so-called "refugees" and citizens in the original homeland of the Garos in East Bengal and their readiness to fight for freedom and independence of the Garo country in the East Bengal, when peaceful means fail, even by resorting to armed conflict, which, under the circumstances, will then be hardly unjustifiable. The enforced Muslim slavery and studied oppression brought about upon the defenceless Garos of East Bengal, if not undone through peaceful means, must inevitable explode. The fuse has been moving, though slowly, to the critical hour of reckoning, a settling of accounts that are being accumulated.

Your Excellency may kindly take this humble and respectful Memorial as the last appeal to the conscience of the Government of

India from the Garos for peaceful negotiation and settlement on the distressing problem of the Garos in the East Bengal.

We, the undersigned Garos of Assam and Bengal, are fully aware that under Independent Indian Constitution we have every freedom for reasonable expression of our hearts' wishes. Your Excellency will not please get offended if anything in this Reminder Memorial gives Your Excellency cause to feel injured.

We remain,

Your Excellency's most respectfully,

Uni Thana ge'doko man'gopgipa A'chikrangko Indian Uniono chapatchina mol'mole Prime Minister Jawaharlal Nehruna memorudum segipako India Sorkari mamungkoba dakjaha aro una aganchakjaha. Iako jujaatpiltaina India Sorkarina namen neng'ani ong'gnokchim, maina India aro Pakistanni dilgiparang uko soe ka'mande tik ka'grikmanahachim.

Pakistanko dakgrike 1971 bilsio India anatani ja'mano ua a'song jakgitel ong'aha aro ua Bangladesh ong'aha. Bangladesh jakgitel ong'oba uano songdonggipa A'chik aro gipin chonchongipa jatrangni janggi tangani obostarang nambata ong'jaha. Mongsongbate A'chikrang namen sinjetako man'e janggi tangna nangaha.

Dewansingna Bangladeshni A'chik dilgipa saksa, jean Rakhipara ingipa A'chik songo dongachim, L. Paul Mankhinni seatani gitade Bangladeshni skanggipa Prime Minister Sheik Mujibur Reman-onin a'bachengen uamang A'chikrangni phatta gnang man'gipa a'arangko uamang ra'drae kataha. Uamang A'chikrangni a'arangko ra'drae National Park taridraaha. Sheik Mujibur Rehmanni Prime Minister ong'mitingon 1973 ni Krismas attamo git ring'e katchae an'senggipa A'chik Kristian panterangko rim'e bichal gri patok donattokaha. Indakgipa sinjetanirangko dos gri A'chikrangna on'enganiko nike Dewansing ong'enga pilak obostarangko janape

Bangladesh-ona United Nations Organisation-ni Human Rights Commission ba U.N. Observer-rangko watatehina aro obostangko sandiechina memorandum seaha. Indiba ua memorandumko ua watatahama, wataja ukode uina man'jaha.

Dewansing 1934-35 bilsirango uni Assam Civil Service-na krengbemitingo Garo Hillsni Deputy Commissioner, William Shaw, A.C.S.-na Sorkarina chakgipa aro Congress dolko namnikpagipa ine seaha. Ua indake seaha, "The humble applicant was a man with Congress sympathies." Haida inadake antangni gimin Sorkarina uiatode Sorkari una Assam Civil Service-na ra'e Extra Assistant Commissioner-ni kamko on'naba donga ine ua chanchiakon !

1972 bilgini November 15 tariko jatna a'songna dakgrike sinjetaniko man'enggipa ba Political Sufferers' Pension-ko antangna aro antangni jik dedrangna on'china gita ua Sorkarioniko dabiliaha. Ua uni nokdangni bimungrangko on'anio ia nokni manderangko janapaha :

Dedrangrang (1) Marik Marak (2) John Marak.

Su'drangrang : 1) Lata Marak 2) Joshep Marak 3) Jimpru Marak 4) Gilchet Marak aro 5) Chupe Marak. Ino maina Dewansing antangni aro jikgipa Dingje Marakni bimungrangko janapjaha ukode uina man'ja.

**Final Draft :**

To Right Honourable Kurt Waldheim,  
The Secretary General, The United Nations Organisation,  
The U.N. Buildings, New York, United states of America.

Through

The Permanent Representative of India at the U.N.O.,  
The U.N. Buildings, New York, U.S.A.,  
and

Through

The Prime Minister of the Republic of India,  
New Delhi,  
and

The Chief Minister to the Government of Maghalaya,  
Shillong.

Dated Tura the 16th December, 1980.

Subject :- PRAYERFUL COMPLAINT-REPRESENTATION IN THE MATTER OF TOTAL AND COMPLETE DEPRIVATION BY THE MUSLIMS AND BY THE PRESENT THEOCRATIC GOVERNMENT OF BANGLADESH OF ALL HUMAN RIGHTS OF THE GAROS AND OTHER MINORITY TRIBAL PEOPLE OF THE GARO COUNTRY UNDER THE SIX POLICE STATIONS OF KALUMA KANDA, DURGAPUR, HALUAGHAT, NALTABARI, SHRIBARDY AND SHERPUR IN NORTH MYMENS INGH DISTRICT, NOW IN BANGLADESH PRAYING FOR IMMEDIATE DEPLOYMENT OF THE U.N. OBSERVERS OR MEMBERS OF THE

HUMAN RIGHTS COMMISSION THERETO TO STUDIOUSLY PROBE INTO INHUMAN TREATMENT AND TORTURE OF THE GAROS AND OTHER MINORITY TRIBAL PEOPLE THEREIN AND TO HELP EFFECT SMOOTH AND PEACEFUL INCORPORATION OF THE AFOREMENTIONED GARO COUNTRY INTO THE INDIAN UNION :

**Reference :-** THE MEMORANDA OF THE GAROS RESPECTIVELY DATED THE 17TH JANUARY, 1951, AND THE 9TH AUGUST, 1952, SUBMITTED TO LATE SHRI JAWAHARLAL NEHRU, THE PRIME MINISTER OF THE REPUBLIC OF INDIA, A REPRINTED COPY OF WHICH IS ATTACHED HERewith :

**Representatives :-** 1. SHRI BIPIN DIBRA,  
PRESIDENT, ADIBASI SWADHIKARI PROSTITA PARISHAD (ABORIGINAL PEOPLE'S FUNDAMENTAL HUMAN RIGHTS ASSOCIATION) OF BANGLADESH, GOBRAKURA, P.O. GASUAPARA, DISTRICT GARO HILLS, MEGHALAYA;

2. SHRI SHISHIR HAWA,

**DESPATCH** GENERAL SECRETARY, ADIBASI SWADHIKARI PROSTITA (ABORIGINAL PEOPLE'S FUNDAMENTAL HUMAN RIGHTS ASSOCIATION) OF BANGLADESH, GOBRAKURA, P.O. GASUAPARA, DISTRICT GARO HILLS, MEGHALAYA AND OTHER UNDERSIGNED GAROS OF MEGHALAYA, BANGLADESH AND ASSAM :

May it Please Your Excellency,

1. That this Complaint-Representation most respectfully and humbly emphasizes an earnest, just and seriously prayerful complaint to the august U.N.O. on the total and complete deprivation of all fundamental HUMAN RIGHTS of the Garos and other minority tribal people of the areas under the aforementioned Police Stations, – the universal declaration of Human Rights, as enshrined in the Charter of the U.N.O. which states, "No one shall be subjected to torture, inhuman or degrading treatment or punishment, – by the Muslims in Bangladesh in collusion with the ruling clique of Bangladesh.

It is most respectfully submitted

(i) That ever since September, 1975, fanatical Members, anti-social elements and non-descript goondas of the Muslim minority community of Bangladesh have coveted the well-trimmed homesteads, paddyfields and gardens belonging by lawful rights to the Garos and other minority tribal people of Bangladesh and with full knowledge and connivance of the theocratic Government of Bangladesh, forcibly occupied them, looted their property, lifted their cattle, cruelly oppressed them, abducted hundreds of tribal women and girls and carried them away to unknown places and totally and completely deprived the Garos and other minority tribal people of all their inherited ancestral home and lands and all other material inheritances.

(ii) That large-scale atrocities, oppression and violation on life, honour of womenfolk and property of the Garos and other minority tribal people of Bangladesh perpetrated by the Muslims in North Mymensingh District, Bangladesh, with the full knowledge and connivance of the theocratic Government of Bangladesh have created such an intolerable and unbearable situation there that, in consequence, more than 60,000 (sixty thousand) Garos and other minority tribal people of Bangladesh, as actually uprooted and displaced persons, have been living in the 21 improvised camps within Bangladesh in close proximity to the borderline of the Far



Hills District without shelter, without cloths, without food and without medical care ever since September, 1975.

(iii) That inhuman torture, brutal killing and imprisonment of hundreds of Garos, without trials and dishonour of hundreds of tribal women and girls by the Muslim tyrants in Bangladesh continue unabated up to date, and being sheerly unable to bear the inclemencies of the weather, pangs of hunger and brutal harassment by the B.D. Rifles and the armed Jatti Rakka Bahini (homeguards), large numbers of the uprooted Garos and other minority tribal people, who had been living in the 21 improvised camps ever since September, 1975, have already clandestinely and illegally crossed the boundary into the States of Maghalaya and Assam and have been eking out their precarious existence as the floating population in many parts of the adjoining States in India.

(iv) That the undersigned humble representatives have been given to understand that December 10 (ten) has been proclaimed by the United Nations as INTERNATIONAL DAY OF HUMAN RIGHTS and the DAY provides a good opportunity, not only to Governments, but to the people in every land to assess the outstanding problems of poverty, inequality and the irresistible pressures they exercise for change, and then to ascertain unmistakable trends in the world towards a just Social and Economic order.

(v) That the undersigned representatives are also convinced that the undeniable basic HUMAN RIGHTS of every man or woman on earth are the RIGHTS to live and to live with dignity and security, assured in conditions of peace. Governments ought to work for upholding of the cherished human rights and show their respect for the basic human right to live.

(vi) That it is also the firm conviction of the undersigned humble representatives that, people, who are oppressed who are still denied basic human rights, are intensifying their struggle in almost every land and that the trend of history is unmistakably and currently

towards the establishment of a just social, economic and political world order, based on human rights for all and in every land and that this is not possible until and unless exploitation of man by man is abandoned in all forms and for ever.

(vii) That the callous disregard of human rights in Bangladesh is still little noticed by the world, least of all by the U.N.O., that the Garos and other minority tribal people have no rights to protection by the Courts against encroachment on their honour, reputation, on their life and health and on their personal freedom and property by the Muslim; indeed, there does not exist effective means of protecting the honour and dignity of man for the non-Muslim minority people in Bangladesh; but hooliganism theft, robbery, rape, abduction, cattle-lifting and other forms of crimes committed by fanatical and anti-social Muslims upon the Garos are always allowed to go round the law and knowingly tolerated by the theocratic Government of Bangladesh. Whenever the simple oppressed non-Muslim people raise their voice against palpable injustice, the brutal Bangladesh Police or the Bangladesh Rifles or personnel or the marauding racists, known as the Jatti Rakka Bahini (Home Guards) are used to be let loose on them and the literate Garos in particular are often used to be targets of frenzied reprisals. The victims are used to be thrown into jails without trial or are mercilessly tortured or sentenced to life imprisonment or executed. Many of those who are alive have been maimed for life.

(viii) That the question, however, remains as to how many Jatti Bahini men, how many Muslim goondas, anti-social elements and miscreants amongst the Muslim in Bangladesh have been arrested and hauled up for trial, leave alone sentenced, for criminally assaulting the Garos and other minority tribal people, for rape, for abducting tribal girls, for robbery committed upon better-conditioned household belonging to the minority community in Bangladesh. The answer is emphatically "No. Not one." The patent fact is that the

Muslim fanatics, miscreants, criminals and bad characters, who commit the ghastliest crimes against the Garos and other minority tribal people in Bangladesh, go scot-free.

(ix) That the mob, the night-raiders, the Organisations like the Bangladesh Rifles and the Jatti Rakka Bahini (Home Guards), indulging in slugging, kidnapping or abducting of tribal womenfolk, burning, bombing, lynching, flogging and blackmailing are principal supports of the ruling Muslim clique and the most articulate "racists" for pure Muslim State who vehemently advocate turning of Bangladesh into a pure Muslim State, like Saudi Arabia, and who have secret plans to exterminate all non-Muslim elements in Bangladesh.

(x) That the Garos and other minority tribal people in Bangladesh, who are the original aboriginal people therein, are at present the outcasts and second-class citizens, for whom under the Muslim Law, no human rights people in Bangladesh are not considered by the Muslim ruling clique as human enough to be granted human rights, and, since they are not considered human beings enough by the Muslim and by the theocratic Government of Bangladesh, there is no question of granting them even the amenities; but the history of Bangladesh, ever since its liberation in 1971, drips with the blood of the Garos and other minority tribal people in Bangladesh under the narrow-visioned theocratic Government.

**There is no right for the Garos and other minority TRIBAL PEOPLE in Bangladesh :**

(a) For the Garos and other minority tribal people in Bangladesh, there is no RIGHT TO WORK, which includes the choice of profession, type of occupation and employment in keeping with one's vocation, abilities, training, education, taking duly into account the needs of society;

(b) There is no Right to health protection;

(c) There is no Right for social security;

**(d) There is no Right to housing;**

**(e) There is no Right to Education - there is no PROVISION by the Government of Bangladesh at all of stipend as grants, Scholarships and other benefits to the tribal students;**

**(f) There is no Provision by the State of Bangladesh for raising the standards of living of the Garos and other minority tribal people in Bangladesh; on the other hand, in every conceivable way and with consummate skill, there is the studied strangulation of their economic life. And the basic human RIGHTS to earn, eat and live reasonably well continue to be denied to the Garos and other minority tribal people Bangladesh, most of whom are still compelled to live below the poverty line as human beings in dire straits.**

**Can the Garos and other minority tribal in Bangladesh, who are deprived of the basic HUMAN RIGHTS - the Right to Work - and if Citizenship RIGHTS chronically up to this day be regarded as enjoying HUMAN RIGHTS and the FRUITS OF FREEDOM from the British Rule ?**

**(g) Life tends to be less secure and more hazardous for the Garos and other minority tribal people in Bangladesh and there is little or on indication that this difference has declined in recent years.**

**2. UNDER PAKISTAN AS FROM 1947 UP TO 1971 :**

**That there were severe and acute sufferings of the Garos and other minority tribal people in the area of the GARO COUNTRY under the aforementioned Police Stations under the theocratic regime of Pakistan in the period as from 1947 upto 1971 and, ever since India was partitioned and gained Independence in 1947 even upto this day, the Garos and other minority tribal people of the GARO COUNTRY under the aforementioned six Police Stations have not as yet tasted the FRUITS OF FREEDOM from the British Rule; but they have been unduly and unceasingly harassed, their lawful holdings of land been violated and alienated with a view to bring about predominantly Muslim majority population in the areas, which are collectively**

recognized as "ESSENTIALLY GARO COUNTRY" by the British Government, their cattle have been lifted, their property were looted and, in the exercise of systematic baneful genocide, hundreds of their women and girls were abducted by the organized gangs of goondas and bad characters, belonging to the Muslim majority community, - all with the full knowledge and connivance of the then East Pakistan Government.

For a concrete instance : As recorded in a Bengali Newspaper, named ITEFAQ, which was published in Dacca, the Muslim took away 4000 (four thousand) Garo and Hajong girls in ships in 1962 under the very nose of the East Pakistan Police and sold them to the Arabs, as if they were goods and chattels, for Rs. 26/- (twenty six) lakhs.

3. That the areas under the aforementioned six Police Stations, known also as Shusang and Shepur Parganas, were lawfully recognized as "ESSENTIALLY GARO COUNTRY" by the British Government and, under the Government of India Act, 1935, were collectively and PARTIALLY EXCLUDED AREA and since 1842 these areas formed contiguous parts of the Garo Hills District until the Zemindars of Shusang and Sherpur, in collusion with certain corrupt British Officers and for their own selfish ends, self-aggrandizement and for gainful material interests, got these areas merged in the Mymensingh District in 1869 (vide the GARO HILLS ACT XXII of 1869).

It is most respectfully submitted :

(i) That regarding the areas under the aforementioned six Police Stations it was stated on Page 10, Section 91 (Recommendations of the Provincial Governments and the Government of India) of the GOVERNMENT OF INDIA ACT, 1935 (Indian Reprint) :

"Into this area then under jungle the Garos came some 150 years ago. They were the first to upon the country."

(ii) That when this areas were first reclaimed by the Garos some 190 years ago, there was no single Muslim inhabitant in these areas; whereas the Garos have been living there since time immemorial past.

(iii) That the countles original holdings of land of the Garos, as real bonafide aboriginal people in these areas under the aforementioned six Police Stations, were purposively violated and alenated by the East Pakistan Government, now followed suit by the present theocratic Government of Bangladesh solely with a view to bring about predominantly Muslim population in the GARO COUNTRY, now in Bangladesh.

(iv) That but for the culpable oversight of the leaders of the Indian National Congress and the ignorantly neglectful snoozing of the Garo leaders during the fateful days of the PARTITION OF INDIA, these areas collectively known as the GARO COUNTRY, should have been fittingly incorporated in the Indian Union at the time of Partition of India on the dawn of Independence.

4. That the common Muslim and the theocratic Government of Bangladesh, determined as they are, to turn Bangladesh into a pure Muslim State, like Ifaq and Saudi Arabia, and, in order to wipe out clean all non-Muslim elements in Bangladesh, have been, in relation to the non-Muslim minority tribal people therein, openly setting the sacrosanct principles on HUMAN RIGHTS, as enshrined in the CHARTER of the U.N.O., as naught and practically treating the sacred U.N. CHARTER as a mere worthless scrap of paper.

It is most respectfully submitted :

(i) That the continued malafide activities of the Muslim against the Garos and other minority tribal people in Bangladesh and the indifferent callous attitude of the present theocratic Government of Bangladesh towards the untold sufferings of the Garos and other minority tribal people therein inevitably point to the definite possible tragic contingency that the day is not far off when all the Garos and

other minority tribal people in Bangladesh would be totally and completely wiped out without any trace.

(ii) That the words of open threat, as freely uttered by certain fanatical sections of the Muslim in Bangladesh, are to the effect that in due course of time, all the Garos and other minority tribal people in Bangladesh would be wiped out or systematically exterminated in the course of one night in order to turn Bangladesh into a pure Muslim State.

(iii) That such ominous words of open threat to exterminate all non-Muslim elements in Bangladesh have been unfailingly causing deep apprehension and gnawing anxiety to all the Garos and other tribal people in Bangladesh, in Meghalaya, in Assam and in Tripura in India.

(iv) That it is one of the grim truths of the second half the twentieth century that rarely before in history has torture been in such widespread use in the defunct East Pakistan, now Bangladesh. If the history of the medieval barbarism is true, the Garos and other minority tribal people in the then East being actually repeated upon them in the areas under the six Police Stations, namely Kaluma Kanda, Durgapur, Haluaghat, Naltabari, Shribardy and Sherpur in the North Mymensingh District, Bangladesh.

(v) That some of the repertory of torture of the then East Pakistan, now Bangladesh, are as follows :-

- (a) Abduction, rape and secret murder of girls and young men belonging to homes of the Garos and other minority tribal people in Bangladesh.
- (b) Seduction of higher education Garo youths and secretly murdering them in secluded places, scores of concrete instances on which are available.
- (c) Electric shocks and beatings.
- (d) Insertion of broken bottles in the rectum.

- (e) Hanging weights to testicles.
- (f) Castration - taking out testicles.
- (g) Extraction of finger nails.
- (h) Spearing with sharpened bamboo culs.
- (i) Men are forced to stand for hours, even days, with their weighed arms outstretched and their legs spread apart.
- (j) Continued flogging of the soles of feet with rubber truncheon.

The purpose of torture is pure and simple : repression of the non-Muslim community and ultimate annihilation of non-Muslim elements in Bangladesh. The tortures in Bangladesh are mostly men of the Jatti Rakka Bahini (Home Guards), fanatical Muslim, who advocate conversion of Bangladesh into a pure Muslim State, and Muslim goondas, who link fervent patriotism with a fanatical self-righteousness and who are generally viciously vindictive towards non-Muslim tribal people, who hold beliefs contrary to their own.

5. That out of the hundreds of thousands of concrete instances, a few concrete instances of inhuman perscution, genocide and torture perpetrated by the Muslim upon the Garos and other minority tribal people in Bangladesh are furnished hereunder :-

(i) In 1975 at Mymensingh Town, one Muhammad Samad, a Major in the Bangla Desh Rifles, kidnapped Miss Senuka Chisim d/e Shri, Sotendra Rechil of Village Rangrapara, P.S. Haluaghat, District Mymensingh, Bangladesh, and married her under duress. Miss Senuka Chisim was a student in the Haluaghat College.

(ii) In 1975, one ADDITIONAL DISTRICT MAGISTRATE, named Md. Monoruddin of Mymensingh Town, kidnapped Miss Suniti Raksam d/o Shri, Noren Dio of village Bedkuri, P.S. Haluaghat, Mymensingh District, Bangladesh, and forcibly married her. Miss Suniti Raksam was a student in Mymensingh College.

(iii) In 1975, one Muhammad Ismael, a rich business man of



Dacca, kidnapped Miss Josna Mrong d/o Late Maindra Rema of Village Chorbangla Bangladesh and forcibly married her. Miss Josna Mrong was an employee in Bangladesh Radio at Dacca.

(iv) On 25.12.1975, thousands of the Garo Christians, consisting of men, women, young men and girls, women and children, of Village Gobrakura and its neighbouring villages, P.S. Haluaghat, District Mymensingh, Bangladesh, while celebrating their CHRISTMAS festival on the bank of the Kusundora River, were all physically assaulted, severely beaten and were bodily lifted and thrown down into the cold water of River by a squad of BANGLADESH JATTI RAKKA BAHINI (Home Guardes). All copies of the Bible and Hymn Books, which belonged to the Garo Christians, were torn to pieces and thrown down into the River and all cooking utensils, plates, cups and saucers, sugar, tea, biscuits and all foodstuffs were also kicked down into the River by the assailants.

Although lawful complaints were filed by the parents and relatives of all the kidnapped girls in the COURTS OF LAW on all these criminal abductions and physical assaults, no legal action was taken by the authority concerned against the culprits. There had never been just redress by the Bangladesh Government to settle down the lawful complaints of the Garos and other minority tribal people of Bangladesh.

(v) In June 1977, 121 (one hundred twenty one) Garo girls of ages 15 to 18 years were abducted at night by the Muslim goondahs out of the Garo houses of the Madhupur jungles in Tangail Sub-Division, District Mymensingh, Bangladesh, and what happened to the abducted 121 Garo girls, whether they had been sold at the Meat Market or taken away in ships to be sold to the Arabs again, as did in 1962, as aforementioned, or whether the girls had been devoured alive by the abductors is not known upto this day.

(vi) In 1964, some Muslim goondahs or anti-social elements,

with the help of the then East Pakistan Police, deliberately set fire to 128 (one hundred twenty eight) houses at village Jayramkura, P.S. Haluaghat, District Mymensingh, Bangladesh, resulting in the loss of human lives, countless heads of cattle, several thousand tons of paddy in the granaries. The house belonged to the Hajongs and Koches, the minority tribal people in Bangladesh.

Indefinite number of concrete instances of criminal acts of oppression, inhuman persecution, mayhem, genocide, economic strangulation, arson, homicide, social ostracism and political discrimination perpetrated by the Muslim upon the Garos and other minority tribal people in Bangladesh with full knowledge and connivance and paternal tolerance of the present theocratic Government of Bangladesh, could be furnished but at the cost of tedium and of inordinately lengthening this prayerful Memorandum.

6. That, ever since the Partition of India in 1947, the Muslim of the then East Bengal, now Bangladesh, have begun to think that they had tasks ahead to settle in the GARO COUNTRY under the aforementioned six Police Stations to have receded northward, exterminating all non-Muslim aboriginal tribal people or robbing them of their ancestral lands and homes.

7. That this humble prayerful COMPLAINT-REPRESENTATION is a sure and certain S.O.S. and the real distressed CALL of more than 100,000 (one hundred thousand) displaced, dispossessed and disinherited Garos and other minority tribal people of Bangladesh, who are now helplessly stranded in a lurch, as well as those Garos and other minority tribal people, who at constant risks for their lives, still dare remain in their ancestral homes in Bangladesh, where the Police Law and the Courts of Law appear in reality to exist only in favour of the Muslim.

It is most respectfully submitted :

(i) That the Garos and other minority tribal people of the Garo COUNTRY under the aforementioned six Police Stations, now in

Bangladesh do fully and seriously realize and implicitly believe that until and unless these areas, which are collectively recognized as GARO COUNTRY and made into a PARTIALLY EXCLUDED AREA under the GOVERNMENT OF INDIA ACT, 1935, are smoothly and peaceable amalgamated within the Indian Union or, through, armed struggle, are UNDER JUST PROVIDENCE, made to ultimately emerge as an INDENDENT SOVEREIGN GARO LAND, there is no shred of hope for peace, security, survival, honour, progress and hapiness for the Garos and other minority tribal people, now in Bangladesh, as credible human beings.

(ii) That the earnest prayer embodied in this Complaint-Representation be sympathetically and seriously taken in its true spirit and letter; otherwise, there certainly looms on the horizon possible grim armed struggle on this score in these areas in the near future.

It is, therefore, most fervently and respectfully prayed that with a farsighted view toward off in time possibly inevitable annihilation of the Garos and other minority tribal people of the GARO COUNTRY in Bangladesh and to avert possible bloodshed which is most likely to occur in the event of the Garos and other minority tribal people resorting to an armed struggle against the theocratic Government of Bangladesh Your Excellency would have enough of sympathy and milk of humankindness to recognize man's desire for realisation of his basic and sacred HUMAN RIGHTS as the characteristic force in present history and to immediately send a select team of U.N. Observers or members of the HUMAN RIGHTS COMMISSION to the GARO COUNTRY under the Police Stations Kaluma Kanda, Durgapur, Haluaghat, Naltabari, Shribardy and Sherpur in North Mymensingh, Bangladesh, and be further pleased to wield influence on the Government of Bangladesh, on the Government of India and on the Government of Maghalaya to effect early smooth and peaceful incorporation of the GARO COUNTRY, under the above-named six Police Stations in

Bangladesh, into the Indian Union, to be administered either as collectively an integral part of the State of Maghalaya or as a separate Union Territory to be named GAROLAND or in native tongue ACHIK ASONG.

We, the above-named and the undersigned representatives, do hereby solemnly affirm that the statements given in the foregoing paragraphs have all been read out and vividly explained to us in our mother tongue and that they are true to the best of our knowledge and belief and accordingly, we do attach our signatures hereto.

We remain,

Your Excellency's faithfully,

ENCLD : THE REPRINTED  
COPIES OF THE MEMORANDA  
OF THE GAROS, RESPECTIVELY  
DATED : 17.1.1951. AND 09.08.1952.

Drafted by :

D.S. RONGMUTHU

16.12.90.

## ODHAI - VI

### BON'ATANI

A'chik Katta Me'apachi agangenchim ong'ode Dewansing S. Rongmuthu "Agrango ekilgipa aro'Sa'atalo Gisikgipa. Gisik Matgrik" ong'chongmota. Uan A'chikrangni gisepo jatangni gimin seachi a'gilsakna parakchenggipa ong'a. Ua uni seanirang ramram skatang seaijaha, indiba namen sandirikite ba research dakesa seaha. Uni seanirang research paper gita ong'pilaha aro thesis-na namen krapila. Uni gimin ua namen raken kam ka'chongmotaha ine nikna man'a. Uan antangkomangmang mingsingatna ong'jaha, indiba A'chik jatna nambegipa uni gisikni gamko donangnasa ua indake rakbee kam ka'aha. Uni gimin A'chik jat una namen dal'e gro nangchongmota.

Dewansingko uni tangmitingo beben manderang uiahaoba aro uko mingsinganirang dongoba, uni siani ja'manosa aro ia chasongrangosa manderang uni kamrangni gimin sandirikite uko mingsingatna a'bachengaha. Uni jatna dakgimin kamni kri uni janggi tangani cholrang dongjaha aro ua kangal ong'bee janggi tangna nangaha. Uni janggi tangani gimin "The Assam Observer" songbado 1977 ni April 14 tariko Tura Law College-ni Principal, N.N. Guha seatahaon, ua songbadni Editor indake seataha, "Mr. Rongmuthu is a living literary legend of the Garos, living in his remote sweet home at Baghmara in extreme poverty."

Uni Literary Pension-ko 1960 bilsio Assam Sorkari jekon on'aha, Meghalaya Sorkari una mamungkoba on'dapgija, aro bilsu 9 nan una apsan gong 100 ko on'e donaiaha. Uko bariatpachina ua pil'ni pil Meghalaya Sorkariko mol'moloba Meghalaya Sorkari uko knachakjaha. Jatna dal'begipa kamko ka'anina japrako gong 100 ko

on'aniara uko kal'stapani gita ong'srangaiaha. Assam Sorkaride Assamni Literary Pensionerrangna japraiko gong 400 - ona bariataha, indiba Meghalaya Sorkaride mamungkoba dakjaha. Apsan "The Assam Observer" songbadni Editor Dewansingko galchipani bidingo songbado indake seaha. "a tribute to the neglected genius".

N.N. Guha, uni seanio Dewansingko "Living Literary Legend" ine seaha aro uni pilak kamrangko nie ua da'o "Literary Legend" ong'na krachongmota. Ua songbadni Editor indakeba sea, "...little-known towering personality of a scholarly Garo of Meghalaya.."

Dr. B.K. Barua, Dean of Faculty of Arts, Gauhati University uni Dewansingni Folktales of the Garos kitapna agandapaniko seanio indake seaha, "Sri Rongmuthu has a scholarly bent of mind and he finds pleasure in devoting his leizure to recording the orally handed down items of culture of his own people."

Kosako segiminrang pilakko niatgenchim ong'ode Dewansing "Gisik Matgrik" ong'chongmota aro una A'chik jatni Ripok Do'katchi ong'e jatko mikkim chaataha aro jatna rasongko ra'baaha.

Ia jatni gamchatbegipa Ripok Do'katchi 1981 bilsini December 25 tarikni pringo Krismasni chako ringmitingo rang'gitik janggi galaha aro indake uni janggi uni bebera'gipa "Infinite Spirit"-ni jako ong'aha.

Da'alo ua dongjahaoba uni nambegipa jatna dake donanggimin kamrangchim an'ching uko gisik ra'gen. Cholgristranggipa nokdangoni uni jotton ka'smakachi aro je cholko man'a uko jakkipe tikkelanichi ua chubegipa gadangona sokna man'aha. Iarang chasong gitalni chadamberangna skiani ong'gen aro kangal on'gania, mandeo skani dongode, pangnaba mandeko amna man'ja ine jringrotan Dewansing Rongmuthuni janggi tangani a'gilsakna sakkiko on'gen.

Uni nambegipa kamrangna mitelaniko Helsingforce A. Marak uni "Balpakram" kitapo indake nambee seaha aro ua nambegipa kattaangchin Dewansing Rongmuthuni janggi tanganiko seaniko do'ga chipna :

### LINES DEDICATED TO A FRIEND

1. What ails thine scholar fingers soil ?  
True as the son of the soil.  
Thou hast written better more  
Than other hands could toil.
2. Thou hail from thine native land to walk,  
But with an alien tongue to talk;  
Who could chant the songs of  
The sweetest human love.
3. With spirit most indomitable;  
Congealed best as invisible;  
Thou hast lived the life of  
The bravest possible.
4. Thou Nature's son so inborn to give  
And take, like John Milton to live;  
Mundane world of mortals to  
The immortality.
5. Who could stand the worst of mortal sighs  
Of life, when but a human dies;  
The world then see thee rise to  
Famed realm of the wise.
6. Here is the world of no permanence,  
Where life is the thing of importance;  
For all thine pain and sufferings too  
Let Heaven recompence.

Ia H.A. Marakni kan'dikgipa poedoan Dewansing S.  
Rongmuthuni mikkim, gun aro changa-sapaniko man'gope talata aro  
ia nambegipa ritingrangan da'alo Dewansingni goprano see donna  
krabegipa kattarang ong'chongmotgen.

**K A C H A P A N I**



**TRUE COPIES**

**UNIVERSITY OF CALCUTTA**

217.

This is to certify that DEWANSING RONGMUTHU obtained the Degree of BACHELOR OF ARTS with Honours year 1933, and that he was placed in the Second Class in English.

Sd/- Hassan Suhrawardy  
Vice-Chancellor

Dated the 10th February, 1934.

++++

Certificate No. 87

No. 1064

**COTTON COLLEGE**

Gauhati, Assam

This is to certify that DEWANSINGH RONGMUTHU attended the First to Fourth year classes of this College from 15.7.29 to 31.5.33. The opinions of the Professors are given below :-

English (Hons.) (Prof. P.C. Roy)      Secured a Second Class in the  
last English Honours  
Examination.

Economics (Prof. U.K. Goswami)      Very fair.

Philosophy (Prof. R.R. Thomas)      Fair

He has passed the B.A. Examination this year with Second Class Honours in English. He took an active part in the College Union corporate life and keen interests in the College Sports.

His conduct and character have been satisfactory.

Sd/- S.C. Roy

Dated Gauhati,  
The 21/7/1933

Principal,  
Cotton College, Gauhati.

UNIVERSITY OF CALCUTTA

## MATRICULATION EXAMINATION

I certify that DEWANSINGH RONGMUTHU of Shillong Government High School aged 18 years and 3 months on the 1st. of March, 1929 duly passed the MATRICULATION EXAMINATION held in the month of March 1929 and was placed in the First Division.

(Office Seal)

Sd/- N. Sen

Controlloer of Examinations.

Senate House :

The 20th June, 1929.

++++

796.

UNIVERSITY OF CALCUTTA

## INTERMEDIATE EXAMINATION IN ARTS

I certify that DEWANSINGH RONGMUTHU of Gauhati Cotton College duly passed the INTERMEDIATE EXAMINATION in ARTS held in the month of April, 1931 and was placed in the SECOND DIVISION.

(Office Seal)

Sd/- N. Sen

Controller of Examinations

SENATE HOUSE

The 9th July, 1931

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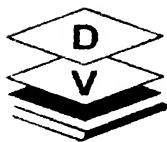
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  - 6) Rupoli R. Marak.
  - 7) Singjan D. Sangma.
  - 8) Jobonsing N. Areng.
  - 9) Bamoline S. Marak.











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